الأحاديث القدسية

# AL-AHADITH AL-QUDSIYYAH

## (DIVINE NARRATIVES)

Translated
By

Dr. ABDUL KHALIQ KAZI & Dr. ALAN B. DAY

DAR AL-IMAN
TRIPOLI - LEBANON

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بسم الله الرحمن الرحيم

In the name of Allah
the Compassionate the Merciful

(قال الله في حديث قدسي): مَنْ تَواضع لي هكذا (وجعل النبي صلَّى الله عليه وسلم بَطْنَ كفه إلى الأرضِ) رفَعْتُه هكذا (وجعل بَطْن كفه إلى السماء).

[مسند أحمد بن حنبل]

**Allah said: Whoever humbles himself for Me like this (and the Prophet turned his palms to the ground) I shall raise him like this (and the Prophet turned his palms to the sky).**

*[Musnad Ahmad Ibn Hanbal]*

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DEDICATION:

To our former students and to the students of Islam and its rich spiritual heritage!

THANKS:

To our respective life-partners for their patience and support!

# ABOUT THE TRANSLATORS

## ABDUL KHALIQ KAZI

Born in Karachi, Pakistan, spent three years in al-Azhar University, Cairo, for studies in Islamic theology. He holds a BA and PhD from the School of Oriental and African Studies, University of London. He taught for three years in the University of Sind and for thirty years in the University of Melbourne, from where he retired as Associate Professor and Head of Department of Asian Languages. He is now a Professor in the Department of Islamic Revealed Knowledge in the International Islamic University Malaysia, Kuala Lumpur.

## ALAN B. DAY

Born 1932 in Camberwell, Victoria, Australia. Studied Middle Eastern Thought & Culture at the University of Melbourne in undergraduate and post-graduate degrees. Conducted research in Elements and Sources of Mughal Art in the period of Akbar and Jahangir for M.A. and is currently completing a doctoral dissertation on a Critical Evaluation of Islamic Aesthetics.

Became Senior Lecturer and Head of Department of Fine Arts, Melbourne State College and Honorary Senior Associate of Middle Eastern Studies Department, University of Melbourne.

# INTRODUCTION

### The Place Of Hadith In Islam

For a study of Islam, the Qur'an and Hadith are the two primary textual sources. The Qur'an is, of course, the paramount source, for IT IS THE BOOK OF CERTAINTY every word of which was revealed to the Prophet Muhammad (570-361 A.D.) The Qur'an, therefore, is the Word of God. In its Arabic original the Qur'an is recited for prayers and is read for guidance and contemplation by millions of Muslims.

Hadith literally means a narrative, and as the second primary source for Islam, it means prophetic narrative, that is, a report of what the Prophet Muhammad (ﷺ)* said or did. His sayings and deeds were later narrated by his Companions to their disciples and then by them to their disciples until these narratives (Hadith pl. Ahadith) were asssembled and recorded in the second, third and fourth centuries of Islam by a number of scholars of Hadith.

Unlike the Qur'an, Hadith is not the Word of God. It is nevertheless an expression of Divine revelation, for when Muhammad (ﷺ) spoke as the Prophet of God, "he did not speak from his own mind". In fact Hadith narratives are essential for a fuller understanding of the Qur'anic Message, for they demonstrate through the daily life of the Prophet the authoritative living interpretation of the Message.

Hadith, generally, is a narration of what the Prophet said or did. Hadith Qudsi, however, is a report of *what God*

*said,* though not necesarily in His Words. The Divine authority, explicitly stated or implicit in the context of the Hadith Qudsi, gives this group of Hadith a special spiritual character and signifiance to Muslims and non-Muslims alike.

### Hadith Collections

As stated earlier, the Hadith were assembled and recorded by a number of scholars of Hadith and at different times. These collections range in size from one volume to a number of larger volumes. They also differ in their degree of acceptance by the susbsequent generation of Muslim scholars. Six of these collections have been accorded the status of the most authentic collections. By this declaration, the other collections are by no means rejected as unauthentic. Many of the prophetic narratives recorded in other collections may not have reached the six well-known collectors of Hadith or did not pass their vigorous test of authenticity and therefore were not included by them. Broadly speaking, these collections enjoy varying degrees of acceptance among Muslim scholars. In justice to the collectors and the effort of their compilations, we may say that the collectors of Hadith, after subjecting every individual Hadith to their specific tests of authenticity, have put before us the fruit of their research and passed on the "trust" *(amanah)* and the heritage for the following generations for their benefit and, where appropriate, invite further scrutiny from Muslim scholars of Hadith.

The following scholars and collectors of Hadith are often quoted as sources from which the Hadith Qudsi has been gleaned. The six collections most relied upon are mentioned first in the listing:

1 Al-Bukhari, Muhammad bin Isma'il (d. 256 AH): *Sahih Al-Bukhari*

2 Muslim bin al-Hajjaj (d. 261 AH): *Sahih Muslim*

3 Ibn Majah (d. 273 AH): *Sunan Ibn Majah*

4 Abu Da'ud (d. 275 AH): *Sunan Abu Dawud*

5 Al-Tirmidhi, Abu 'Isa Muhammad Bin 'Isa (d. 268 AH): *Jami' al-Sunan*

6 Al-Nasa'i (d. 303 AH): *Sunan al-Nasa'i*

7 Malik b. Anas (d. 179 AH): *al-Muwatta'*

8 Ahmad Ibn Hanbal (d. 241 AH): *al-Musnad*

9 Al-Tayalisi Sulayman bin Dawud bin Al-Jarud (d. 203 or 204 AH): *al-Musnad*

10 Abd bin Hamid, Abu Muhammad (d. 249 AH): *Al-Musnad Al-Kabir*

11 Al-Bazzar Abu Bakr Ahmad bin 'Amr (d. 282 AH): *Al-Musnad Al-Mu'allal*

12 Abu ya'la, Ahmad bin Ali bin Al-Muthanna (d. 307 AH): *Al-Musnad Al-Kabir*

13 Al-Hakim al-Tirmidhi, Muhammad bin Ali (d. 320 AH): *Kashf al-Zunun*

14 Al-Tabarani, Abu 'l-Qasim Sulayman ibn Ahmad (d. 360 AH): *al-Mu'jam al-Saghir, al-Mu'jam al-Awsat and al-Mu'jam Al-Kabir*

15 Al-Bayhaqi, Abu Bakr Ahmad bin Al-Husain (d. 458 AH)

16 Al-Hakim, Abu Abdullah Muhammad bin Abdullah (d. 405 AH): *al-Mustadrak and al-Iklil wa 'l-Amali*

17 Al-Daylami, Shahradar bin shayrawayh Al-Hamadhani (d. 558 AH): *Musnad al-Firdaws*

18 Ibn 'Asakir, Abu 'l-Qasim Ali bin Hibatullah (d. 571 AH)

19 Al-Khara'itey, Abu Bakr Muhammad Bin Ja'far (d. 337 AH): *Masawi al-Akhlaq*

20 Abu Na'im, Ahmad bin Abdullah al-Asbahani. (d. 430 AH): *Hilat Al-Awliya'*

21 Al-Baghawi, Abu Muhammad al-Hussain bin Mas'ud (d. 516 AH): *Sharh al-Sunnah*

The collections by these above scholars did not separate the Hadith Qudsi from the rest of the prophetic narrative, Hadith Nabawi. Imam Yahya ibn Sharaf al-Din al-Nawawi (d. 676 AH): was the first Hadith scholar to gather 95 of such Hadith in a book and called it *Al-Ahadith al-Qudsiyyah.* Later studies have shown that Nawawi did not extract all the Ahadith Qudsiyyah from the known Hadith collections. Other attempts therefore followed. There now exist two other collections. One is *al-Ahadith al-Qudsiyyah,* collected by the Committee for Qur'an and Hadith of the Supreme Council of Islamic Affairs, Published in Cairo in 1983. This collection is based exclusively on *al-Muwatta'* of Imam Malik b. Anas and the Six Collections. The other is *al-Ithafat al-Saniyya bi 'l-Ahadith al-Qudsiyyah* by Zayn al-Din Abd a;-Ra'uf b. Taj al-Arifin b. Ali al-Munawi (d. 1031 AH). This author has collected Hadith Qudsi from many sources, some of which have been listed above.

**Translations**

The Qur'an was translated into English many centuries ago, and now a reader in English has a host of translations, by Muslim as well as non-Muslim scholars, to choose from. The Qur'anic translations have proved an immensely useful aid for understanding the Message of the Qur'an, both for scholars and lay readers, without of course replacing the original Arabic as the authoritative and the sacred text.

Hadith on the other hand has not been translated into English up until the present time. There are a number of possible reasons for the lack of translations of Hadith till now. One reason is the huge volume of material which would inhibit any reasonable attempt at translation. The second reason is that Hadith, by and large, has remained a domain of study for scholars who understood the classical Arabic. Its format of small single narratives, each preceded by a chain of narrators, also made it difficult for lay readers to approach.

Since the beginning of the 19th century, however, a number of translations have begun to appear. The following are, to the best of our knowledge, the major attempts:

1 *Mishkat al-Masabih,* an excellent selection of Hadith from the major collections compiled by Wali al-Din Muhammad ibn 'Abdullah al-Khatib al-Tabrizi has been translated and retranslated three times. The first attempt was made by A.N. Mathews and published in four volumes (Calcutta, 1938). *The Mishkat* was translated for the third time by Dr. James Robson, Professor of Arabic at Manchester University and published in four volumes (Lahore 1965 and Reprinted in 1973).

2 The complete collection of Bukhari was translated by Muhammad Muhsin Khan and published by the Islamic University of Medina in 9 volumes in 1976. The Arabic text appears side by side with the translation.

3 This was followed by a translation of *Sahih Muslim* by Abdul Hamid Siddiqi and published by Kitab Bhavan in 4 volumes in New Delhi, June 1978.

4 *Forty Hadith* selected by Imam Nawawi were translated by Ezzeddin Ibrahim and Denys Johnson-Davies and published in 1976.

5 A selection of Nawawi's collection of al-Ahadith al-Qudsiyyah was translated by Ezzeddin Ibrahim and Denys Johnson-Davies and published in 1980.

**The Present Translation**

Through this translation we have tried to present to readers in English as much as possible from these Hadith Qudsi collections. The Supreme Council collection is placed as the first section of the book, for it includes most of Nawawi's selection. Those Hadith of Nawawi which were omitted from this collection, through the authors' oversight we are sure, have been placed by us at the end of the first section as its appendix.

There are 400 Hadith in the Supreme Council collection, but we have not translated them all. Wherever there were a number of traditions taken from a number of collections, with only minor differences between them, we have translated only the one which seemed more complete in its account of the narrative. If all were equal as a narrative, we chose the one quoted from Bukhari on account of this collection's higher standing in terms of authenticity. We also decided not to include in this translation such Hadith from the Supreme Council collection which did not contain a Divine Statement explicitly or implicitly.

Our decision not to include in this translation either the repetitious Hadith or the non-Qudsi Hadith has, therefore, reduced the number of Hadith from 400 in the Supreme Council collection to 144 in our translation.

The second section of our translation presents almost

the full content of *al-Ithafat al-Saniyya.* Although *al-Ithafat* ranks second in authority to the first collection because of its use of sources other than the six most authentic collections, it deserved, in our view, to be included in this comprehensive translation exercise. There is a great deal of spiritual depth in many of the sayings in the second collection which we did not want to remain unnoticed.

## SECTION 1

# AL-AHADITH AL-QUDSIYYAH

**Collected by the Committee for the Qur'an and Hadith**
**The Supreme Council of Islamic Affairs, Cairo**

### Chapter 1

# The Merit of the Remembrance of Allah and the Declaration of His Unity

# ما جاء في فضل ذكر الله تعالى وكلمة التوحيد

**Hadith 1 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Allah has angels who frequent streets and pathways seeking people who are engaged in the remembrance of Him. When they find such a group of people remembering Allah, the angels call (out) one to another: "Come to the object of your search".

The Prophet (ﷺ) said: The angels flock around these people, enveloping them with their wings stretching to the lowest Heaven. Then their Lord asks of the angels, even though He knows better than they: What are My servants saying?

The Prophet (ﷺ) said that the angels would say: They glorify You, declare Your Greatness and praise and exalt You!

Allah would say: Have they seen Me?

Then the angels would say: Truly they have not seen You.

Allah would say: What if they had seen Me?

The Prophet (ﷺ) said that the angels would say: Had they really seen You, they would have worshipped You more fervently, would have praised and exalted You more intensely, and would have glorified You even more!

Allah would say: What do they want of Me?

The angels would say: They desire Paradise.

Allah would say: Have they seen Paradise?

The angels would say: No, my Lord, they have never seen it?

Allah would say: What if they had seen it?

The Prophet (ﷺ) said: The angels would exclaim, "Had they really seen Paradise, their desire would have been more intense and they would have sought it more earnestly!"

Allah would say: What is it they wished to be delivered from?

The angels would say: From the Fire.

Allah would say: And have they seen it?

The angels would say: No, O my Lord, they have not seen it.

Allah would say: What if they had seen it?

The angels would say: Had they seen it, they would flee from it and fear it more.

Allah would say: Bear witness that I have forgiven them.

The Prophet (ﷺ) said that one of the angels would say: Among those assembled, there is one who is not one of them; he only came for some other need.

Allah would say: Even so, they are each other's companions and their companions shall not suffer.

*[Bukhari]*

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيد، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِـي صَالِحٍ، عَنْ أَبِـي هُـرَيْـرَةَ ـ رَضِـيَ اللَّـهُ عَنْـهُ ـ قَـالَ: قَـال رَسُـولُ اللَّـهِ ﷺ (إِنَّ لِلَّـهِ مَلاَئِكَةً، يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْماً يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ، قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ ـ وَهُوَ أَعْلَمُ بِهِمْ ـ : مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُونَ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ، فَيَقُولُ: هَـلْ رَأَوْنـي؟ قَـالَ: فَيَقُـولُـونَ. لاَ، وَاللَّـهِ مَـا رَأَوْكَ، قَـالَ: فَيَقُـولُ: وَكَيْـفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيداً وَتَحْمِيداً، وَأَكْثَرَ تَسْبِيحاً، قَالَ: فَيَقُولُ: فَمَا يَسْأَلُونَنِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّـةَ، قَـالَ: يَقُـولُ: وَهَـلْ رَأَوْهَـا؟ قَـالَ: يَقُـولُـونَ: لا، وَاللَّـهِ يَـا رَبِّ مَا رَأَوْهَا، قَالَ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصاً، وَأَشَدَّ لَهَا طَلَباً، وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ، قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لاَ، وَاللَّهِ يَا رَبِّ. مَا رَأَوْهَا، قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَاراً، وَأَشَدَّ لَهَا مَخَافَةً، قَالَ: فَيَقُول أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلاَئِكَةِ: فِيهِمْ فُلاَنٌ، لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَة، قَالَ: هُمُ الجُلَسَاءُ، لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ).

[البخاري]

* * *

**Hadith 2 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Allah has angels who roam the earth, and have no other assigned duties but to seek out the assemblies where Allah is remembered. Wherever they find such an assembly in which Allah is remembered, they sit with them, surround them and overspread each other with their wings in such numbers that they fill all the space between them and the lowest Heaven. When these people remembering Allah disperse, these angels also depart and ascend to heaven.

The Prophet (ﷺ) said that Allah would then ask them, even though he knows the people better than the angels: From where have you come?

They would say: We have come from the presence of Your servants on earth who glorify You, declare Your greatness and praise and exalt You!

Allah would say: What do they ask of Me?

The angels would say: They request Paradise.

Allah would say: Have they seen My Paradise?

The angels would reply: No, truly they have not.

Allah would say: What if they had seen My Paradise?

The angels would reply: Had they really seen it, how much more they would seek it!

Allah would say: And what do they seek?

The angels would reply: They seek Your protection.

Allah would say: And from what do they seek protection?

The angels would reply: From the Fire, O my Lord.

Allah would say: And have they seen the Fire?

The angels would say: No, O my Lord.

Allah would say: What if they had seen the Fire?

The angels would say: And they seek Your forgiveness.

The Prophet (ﷺ) said that Allah would say: I have forgiven them. I have given them what they have asked for and granted them protection.

The angels would say: My Lord: There is among them such and such a sinful man, he was only passing by and chanced to sit with them.

Allah would say: And him too I have forgiven, these people's companion is not condemned.

*[Muslim]*

عَنْ أَبي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبيِّ ﷺ قَالَ: (إنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلاَئِكَةً، سَيَّارَةً فُضْلاً، يَبْتَغُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِساً فِيهِ ذِكْرٌ، قَعَدُوا مَعَهَمْ، وَحَفَّ بَعْضُهُمْ بَعْضاً بِأَجْنِحَتِهِمْ، حَتَّى يَمْلأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّماءِ الدُّنْيَا، فَإِذَا انْصَرَفُوا عَرَجُوا وصَعِدُوا إِلَى السَّمَاء، قَالَ: فَيَسْأَلُهُمْ اللَّهُ ـ عَزَّ وَجَلَّ ـ وَهُوَ أَعْلَمُ بِهِمْ ـ: مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَاد لَكَ في الأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ: وَمَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتَكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لاَ، أَيْ رَبِّ، قَالَ: فَكَيْفَ لوْ رَأَوْا جَنَّتي؟ قَالُوا: وَيَسْتَجيرُونَكَ، قَالَ: وَمِمَّ يَسْتَجيرُوني؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لاَ، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ، قَالَ: فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا،

وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا، قَالَ: يَقُولُونَ: رَبِّ فِيهِمْ فُلانٌ، عَبْدٌ خَطَّاءٌ، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ، قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمُ الْقَوْمُ، لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ).

[مسلم]

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**Hadith 3 :**

Abu Hurayra narrated from Abu Sa'id that the Prophet (ﷺ) said: Allah has angels who roam the earth, in addition to those angels who act as scribes and note the deeds of men. These angels, when they find people engaged in the remembrance of Allah, call out to each other, "Come to your desire!" So they come and flock to the lowest heaven.

Allah would say: What were My servants doing when you left them?

The angels would say: We left them praising and exalting you and they were engaged in the remembrance of You.

Allah would say: Have they seen Me?

They would reply: No.

Allah would say: What if they had seen Me?

The angels would say: Had they seen You they would have praised and exalted You more!

Allah would say: And what do they seek?

The angels would say: They seek Heaven.

Allah would say: Have they seen it?

The angels would say: No.

Allah would say: What if they had seen it?

The angels would say: Had they seen it they would have sought it more and would have had a greater desire for it.

Allah would say: From what do they seek refuge?

The angels would say: They seek refuge from the Fire.

Allah would say: Have they seen it?

The angels would say: No.

Allah would say: What if they had seen it?

The angels would say: Had they seen it they would have fled from it and fearfully sought protection from it.

Allah would say: I call you to witness that I have forgiven them.

The angels would say: Among them there is such and such a person who is a sinner who is not one of them, but came for some other purpose.

Allah would say: They are people whose companion is not condemned.

*[Tirmidhi]*

عَنْ أَبِـي هُرَيْرَةَ وَأَبِـي سَعِيدٍ الْخُدْرِي ــ رَضِيَ اللَّهُ عَنْهُمَا ــ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ لِلَّهِ مَلاَئِكَةً سَيَّاحِينَ فِي الأَرْضِ، فَضْلاً عَنْ كُتَّابِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَاماً يَذْكُرُونَ اللَّهَ، تَنَادَوْا: هَلُمُّوا إِلَى بُغْيَتِكُمْ، فَيَجِيئُونَ فَيَحُفُّونَ بِهِمْ إِلَى سَمَاءِ الدُّنْيَا، فَيَقُولُ اللَّهُ: عَلَى أَيِّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيُمَجِّدُونَكَ وَيَذْكُرُونَكَ قَالَ: فَيَقُولُ: فَهَلْ رَأَوْنِي؟ فَيَقُولُونَ: لاَ، قَالَ: فَكَيْفَ لَو رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ لَكَانُوا أَشَدَّ لَكَ تَحْمِيداً، وَأَشَدَّ تَمْجِيداً، وَأَشَدَّ لَكَ

ذِكْراً، قَالَ: فَيَقُولُ: وأَيَّ شَيْءٍ يَطْلُبُونَ؟ قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ، قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لاَ، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ لَهَا طَلَباً، وَأَشَدَّ عَلَيْهَا حِرْصاً، قَالَ: فَيَقُولُ: مِنْ أَيِّ شَيْءٍ يَتَعَوَّذُونَ؟ قَالُوا: يَتَعَوَّذُونَ مِنَ النَّارِ، قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ فَيَقُولُونَ: لاَ، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا هَرَباً، وَأَشَدَّ مِنْهَا خَوْفاً، وَأَشَدَّ مِنْهَا تَعَوُّذاً، قَالَ: فَيَقُولُ: فَإِنِّي أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، فَيَقُولُونَ: إِنَّ فِيهِمْ فُلاناً الْخَطَّاءَ لَمْ يُرِدْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ، فَيَقُولُ: هُمُ الْقَوْمُ لاَ يَشْقَى لَهُمْ جَلِيسٌ).

قال الترمذي: حديث حسن صحيح.

[الترمذي]

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**Hadith 4 :**

Abu Hurayra narrated that Abu Sa'id al-Khudri testified that the Prophet (ﷺ) said: When a man says `there is no god but Allah, and Allah is the greatest', Allah says: My servant has uttered the truth. There is no god but Me, and I am Allah the Greatest.

When man says `there is no god but Allah the only one', Allah says: My servant has uttered the truth `there is no god but Me alone'.

When man says `there is no god but Allah, He alone, without an associate', Allah says: My servant has uttered the truth; there is no god but Me alone, and I have no associate.

And when man says `there is no god but Allah, His is the kingdom and to Him is due all praise', Allah says: My servant has uttered the truth: there is no god but Me, Mine is the kingdom and to Me alone is all praise due.

When man says `there is no god but Allah and that there is no power to do anything except through Him', Allah says: My servant has uttered the truth; there is no god but Me, and man has no power whatsoever save through Me.

*[Ibn Majah]*

عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ أَبِي مُسْلِمٍ، أَنَّهُ شَهِدَ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الْعَبْدُ: لا إِلَهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ، قَالَ: يَقُولُ اللَّهُ ـ عَزَّ وَجَلَّ ـ : صَدَقَ عَبْدِي، لاَ إِلَه إِلاَّ أَنَا، وَأَنَا اللَّهُ أَكْبَرُ، وَإِذَا قَالَ الْعَبْدُ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، قَالَ: صَدَقَ عَبْدِي، لاَ إِلَهَ إِلاَّ أَنَا وَحْدِي، وَإِذَا قَالَ: لا إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، قَالَ: صَدَقَ عَبْدِي، لاَ إِلَهَ إِلاَّ أَنَا وَلاَ شَرِيكَ لِي، وَإِذَا قَالَ: لا إِلَهَ إِلاَّ اللَّهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، قَالَ: صَدَقَ عَبْدِي، لاَ إِلَهَ إِلاَّ أَنَا، لِي الْمُلْكُ، وَلِيَ الْحَمْدُ، وَإِذَا قَالَ: لا إِلَهَ إِلاَّ اللَّهُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، قَالَ: صَدَقَ عَبْدِي، لاَ إِلَهَ إِلاَّ أَنَا، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِي.

[ابن ماجه]

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**Hadith 5 :**

Abdullah b. `Umar reported from the Prophet (ﷺ) that a servant of Allah said: O my Lord, all praise is

Yours alone as is fitting for the glory of Your Face and the Greatness of Your Kingdom!

But these expressions became difficult for angels and they did not know how to write them. So they ascended to Heaven and said: O Lord, a servant of yours has said something which we do not know how to record.

Allah who is High and Mighty and knows better what His servants had said, asked: What did My servant say? The angels replied: O my Lord, he said "All praise is Yours as is fitting for the Glory of Your Face and the Greatness of Your Kingdom". Allah said: Write it as My servant said it until he meets Me, and I shall reward him for it.

*[Al-Nasa'i]*

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ــ رَضِيَ اللَّهُ عَنْهُمَا ــ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَهُمْ أَنَّ عَبْداً مِنْ عِبَادِ اللَّهِ قَالَ: يَا رَبِّ، لَكَ الْحَمْدُ، كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَلِعَظِيمِ سُلْطَانِكَ، فَعَضَلَتْ بِالْمَلَكَيْنِ، فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا، فَصَعِدَا إِلَى السَّمَاءِ، وَقَالَا: يَا رَبَّنَا، إِنَّ عَبْدَكَ قَالَ مَقَالَةً، لَا نَدْرِي كَيْفَ نَكْتُبُهَا؟ قَالَ اللَّهُ ــ عَزَّ وَجَلَّ ــ وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ قَالَا: يَا رَبِّ، إِنَّهُ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ، فَقَالَ اللَّهُ ــ عَزَّ وَجَلَّ ــ لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي، حَتَّى يَلْقَانِي فَأَجْزِيَهُ بِهِ.

[النسائي]

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**Hadith 6 :**

\`A\`isha said: The Messenger of Allah (ﷺ) used to frequently say "Glory and praise be to Allah, Him I ask for forgiveness and to Him do I repent". I said: O

Messenger of Allah, I heard you frequently say "Glory be to Allah and all praise is due to Him". The Prophet (ﷺ) said: My Lord has informed me that I would see a sign in my community and when I see it I should frequently say "Glory be to Allah and all praise is due to Him". The Prophet (ﷺ) said: I have seen that sign.

*"When comes the help of Allah and victory,*

*And thou dost see the people enter Allah's religion in crowds,*

*Celebrate the praises of thy Lord*

*And pray for His forgiveness,*

*For He is Oft-Returning (in grace and mercy)*

Qur'an: 110.

*[Muslim]*

حَدَّثَني مُحَمَّدُ بْنُ مُثَنَّى، حَدَّثَني عَبْدُ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ مَسْرُوق، عَنْ عَائِشَةَ، ـ رَضِيَ اللَّهُ عَنْهُمَا ـ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ مِنْ قَوْلِ: سُبْحَانَ الله وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَرَاكَ تُكْثِرُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ، وَأَتُوبُ إِلَيْهِ، فَقَالَ: خَبَّرَني رَبِّي ـ عَزَّ وَجَلَّ ـ أَنِّي سَأَرَى عَلاَمَةً في أُمَّتِي، فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ، وَأَتُوبُ إِلَيْهِ، فَقَدْ رَأَيْتُهَا، ﴿إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ۝١ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ۝٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ۝٣﴾.

[مسلم]

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**Hadith 7 :**

`Abdullah b. `Amr b. al-`As reported that the Messenger of Allah (ﷺ) said: Allah will select a man from my community before many of Allah's creatures on the Day of Judgement and will spread out for him ninety nine registers (of his deeds), every register stretching out as far as the eye can see.

Allah will say: Do you deny any of this? Were My scribes who noted down (your deeds) unjust to you? Man would say: No my Lord! Allah would say: Do you have any explanation? Man would say: No, my Lord! Allah would say: Truly you have no explanation. However, you have done a good deed, therefore you will not be harmed.

Then a card will be taken out on which is inscribed "I bear witness that there is no god but Allah and I bear witness that Muhammad is His Messenger". Allah would say: Witness your scales! Man would say: O my Lord, what is this card compared to these registers? Allah would say: You will suffer no injustice.

The Prophet (ﷺ) said: Then the registers will be put on one side of the scales and the card on the other. The registers will weigh light and the card will weigh heavy, for in comparison to Allah's Name nothing has weight".

*[Al-Tirmidhi]*

عَنْ عَبْدِ اللَّهِ بْن عمرِو بن الْعَاصِ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلاً مِنْ أُمَّتِي عَلَى رُؤُوسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ، فَيَنْشُرُ لَهُ تِسْعَةً وَتِسْعِيْنَ سِجِلاًّ، كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ، ثُمَّ يَقُولُ: أَتُنْكِرُ مِنْ هَذَا شَيْئاً؟ أَظَلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ فَيَقُولُ: لاَ، يَا رَبِّ، فَيَقُولُ: أَفَلَكَ عُذْرٌ؟ فَيَقُولُ: لاَ، يَا رَبِّ، فَيَقُولُ: بَلَى، إِنَّ لَكَ حَسَنَةً، فَإِنَّهُ

لاَ ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ بطَاقَةٌ، فِيهَا أَشْهَدُ أَنْ لاَ إِلَه إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: احْضُرْ وَزْنَكَ، فَيَقُولُ: يَا رَبِّ، مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلاَّتِ؟ فَقَالَ: إِنَّكَ لاَ تُظْلَمُ، قَالَ: فَتُوضَعُ السِّجِلاَّتُ في كِفَّةٍ، وَالبِطَاقَةُ في كِفَّةٍ، فَطَاشَتِ السِّجِلاَّتُ، وَثَقُلَتُ الْبِطَاقَةُ، فَلاَ يَثْقُلُ مَعَ اسْمِ اللَّهِ أَحَدٌ).

(وقال أبو عيسى الترمذي: حديث حسن غريب).

[الترمذي]

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**Hadith 8 :**

Ibn Majah adds the following words: (Allah would ask:) Do you have any good deed to weigh (against these registers)? Man would fearfully say, "No!". Allah would say: Indeed you have good deeds, and surely today you will not be wronged".

*[Ibn Majah]*

وأخرج هذا الحديث ابن ماجه في سننه، عن عبد الله بن عمرو بن العاص رضي الله عنهما أيضاً، من باب (ما يرجى من رحمة الله يوم القيامة).

وألفاظه مثل ألفاظ الترمذي، إلاَّ أنه زاد فيه:

(أَلَكَ عَنْ ذَلكَ حَسَنَةٌ؟ فَيَهَابُ الرَّجُلُ، فيَقُولُ: لاَ، فَيَقُولُ: بَلَى، إِنَّ لَكَ حَسَنَات، وَإِنَّهُ لاَ ظُلْمَ عَلَيْكَ الْيَوْمَ (الخ).

[ابن ماجه]

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**Hadith 9 :**

Anas b. Malik reported that the Messenger of Allah (ﷺ) said: Whenever two angels record (the deeds of man) and raise to Allah what they have recorded during day and night, if Allah finds goodness in the beginning and at the end of the report, He says: Bear witness that I have forgiven My servant all that lies between the beginning and the end of the report.

*[Al-Tirmidhi]*

عَنْ أَنَس بْنِ مَالِك ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّه ﷺ مَا مِنْ حَافِظَيْنِ رَفَعَا إِلَى اللَّهِ مَا حَفِظَا مِنْ لَيْل أَوْ نَهَار، فَيَجِدُ اللَّهُ فِي أَوَّلِ الصَّحِيفَةِ، وَفِي آخِرِ الصَّحِيفَةِ خَيْراً، إِلاَّ قَالَ اللَّهُ تَعَالَى: أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لِعَبْدِي مَا بَيْنَ طَرَفِي الصَّحِيفَةِ.

[الترمذي]

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**Hadith 10 :**

Anas reported from the Prophet (ﷺ) that Allah said: "Bring out of Hell anyone who remembered Me on any day, or feared Me at any occasion".

*[Al-Tirmidhi]*

عَنْ أَنَس، ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ: (أَخْرِجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْماً، أَوْ خَافَنِي فِي مَقَامٍ).

قال أبو عيسى الترمذي: حديث حسن غريب.

[الترمذي]

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**Hadith 11 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: "O son of Adam, devote yourself to worshipping Me, and I shall fill your heart with contentment and shall remove your poverty; but if you do not do so, I shall fill your hands with the concerns of this world and shall not keep away your poverty".

*[Al-Tirmidhi]*

عَنْ أَبِـي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِـيِّ ﷺ قَالَ: (إِنَّ الله تَعَالَى يَقُولُ: يَا ابْنَ آدَمَ، تَفَرَّغْ لِعِبَادَتِي، أَمْلأْ صَدْرَكَ غِنىً، وَأَسُدَّ فَقْرَكَ، وَإِلاَّ تَفْعَلَ مَلأْتُ يَدَيْكَ شُغْلاً، وَلَمْ أَسُدَّ فَقْرَكَ).

قال أَبو عيسى الترمذي رحمه الله: حديث حسن غريب.

[الترمذي]

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**Hadith 12 :**

`Uqba b. `Amir narrated that he heard the Prophet (ﷺ) say: Allah is your Lord and marvels at (the sight of) a shepherd giving the call to prayer at the edge of a precipice. Allah says: Behold the servant of Mine who is in (total) adoration of Me! Lo, I have forgiven My servant (his sins) and admitted him to Paradise!

*[Al-Nasa'i]*

عَنْ عُقْبَةَ بْنِ عَامِرٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (يَعْجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ، فِي رَأْسِ شَظِيَّةِ الْجَبَلِ، يُؤَذِّنُ بِالصَّلاَةِ وَيُصَلِّي فَيَقُولُ اللَّهُ ـ عَزَّ وَجَلَّ ـ : انْظُرُوا إِلَى عَبْدِي هَذَا، يُؤَذِّنُ وَيُقِيمُ الصَّلاَةَ، يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي، وَأَدْخَلْتُهُ الْجَنَّةَ).

[النسائي]

## Chapter 2

# The Correction of One's Belief

# ما جاء في تصحيح العقيدة

**Hadith 13 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said:

Man offends Me when he curses time whilst I am Time and in My Hand are all matters (pertaining to life) and I alternate day and night.

*[Bukhari]*

حَدَّثَنَا الْحُمَيْدِي، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبي هريْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ : يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، بيَدِي الأَمْرُ، أُقَلِّبُ اللَّيْلَ والنَّهارَ).

[البخاري]

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**Hadith 14 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: Man denied Me, and it was not befitting for him to do so. He also reviled Me and it was not befitting for him to do so.

As for denying Me, his denial of Me was in his words `Allah will not bring me back to life as He did when He created me'. Allah says: The initial creation of man is not easier than bringing him back (to life). As for vilifying Me, man does so by saying that Allah has taken unto Himself a son, and yet "I am the One, the Absolute; I begat not, nor was I begotten, and there is none equal to Me". Qur'an: 112.

*[Bukhari]*

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدمَ، وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ، فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ، فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَداً وَأَنَا الأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُواً أَحَدٌ).

[البخاري]

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**Hadith 15 :**

Zayd b. Khalil al-Juhani narrated: The Prophet (ﷺ) led the morning prayer for us at Hudaybiyah after it had rained that night. When the Prophet (ﷺ) finished prayer he turned to the people and said to them: "Do you know what your Lord says?" They said: "Allah and His Prophet (ﷺ) know best". Allah said: "Some of My servants believe in Me and others deny Me. Whoever says `We receive rain through Allah's Benevolence and Mercy, that person believes in Me and denies the stars. And whoever says 'We receive rain on account of the influence

of the stars indicating the coming of rain', such a person denies Me and believes in the stars.

*[Bukhari]*

حَدَّثَنَا إِسمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهُ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ، عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلَى النَّاس فقَالَ لَهُمْ: هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ).

[البخاري]

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**Hadith 16 :**

Abu Hurayra narrated that he heard the Prophet (ﷺ) say: Allah said: There is none more unjust than one who attempts to create as I have done. Let them create an atom, a grain of wheat or a grain of barley.

*[Bukhari]*

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، سَمِعَ أَبَا هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ : وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي؟ فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقوا حَبَّةً، أَوْ شَعِيرَةً.

[البخاري]

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**Hadith 17 :**

Anas b. Malik narrated from the Messenger of Allah (ﷺ) that Allah said: Your community will continue to argue: This is not right and that is not right. They would finally say: This is Allah, who created all, but who created Allah?

*[Muslim]*

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ : إِنَّ أُمَّتَكَ لاَ يَزَالُونَ يَقُولُونَ: مَا كَذَا؟ مَا كَذَا؟ حَتَّى يَقُولُوا: هَذَا اللَّهُ، خَلَقَ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهَ؟.

[مسلم]

## Chapter 3

# Man Must Not Lose Hope Of Receiving Allah's Mercy

**Hadith 18 :**

Jundub narrated that the Prophet (ﷺ) said: When a man says `By Allah, Allah will not forgive so and so', Allah says: You who say in My name that I will not forgive so and so, Lo, I have forgiven him and I declare your deeds fruitless!

*[Muslim]*

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيد، عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدُب ـ رَضِيَ اللَّهُ عَنْهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَ أَنَّ رَجُلاً قَالَ: وَاللَّهِ لاَ يَغْفِرُ اللَّهُ لِفُلاَن، وَإِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لاَ أَغْفِرَ لِفُلاَن، فَإِنِّي قَدْ غَفَرْتُ لِفُلاَنٍ، وَأَحْبَطْتُ عَمَلَكَ، أَوْ كَمَا قَالَ).

[مسلم]

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**Hadith 19 :**

Abu Hurayra said that he heard the Prophet (ﷺ) say: There were two Israelites who were like brothers to each other, one of them used to sin and the other was absorbed

in prayer. The one who was absorbed in prayer said to the other, whenever he saw him committing a sin, "Refrain from doing that". The other said: Leave me to my Allah, are you my guardian? The one absorbed in prayer said: By Allah, Allah will not forgive you! Perhaps he said: Allah will not admit you to Paradise.

Both of them died and they assembled in the presence of Allah, the Lord of the Universe. Allah would say to the one constantly absorbed in worship: Did you know My Will? Did you have authority over what is in My control? Allah would then say to the sinner: Go and enter Paradise through My Mercy. And He would say (to the angels) for the other: Take him away to the Fire![1]

*[Abu Da'ud]*

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، أَنْبَأَنَا عَلِيُّ بْنُ ثَابِت، عَنْ عِكْرِمَةَ بْنِ عَمَّار، قَالَ: حَدَّثَنِي ضَمْضَمُ بْنُ جَوْس، قَالَ: قَالَ: أَبُو هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (كَانَ رَجُلاَنِ فِي بَنِي إِسْرَائِيلَ مُتَوَاخِيَيْنِ، فَكَانَ أَحَدُهُمَا يُذْنِبُ، والآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ، فَكَانَ لاَ يَزَالُ الْمُجْتَهِدُ يَرَى الآخَرَ عَلَى الذَّنْبِ، فَيَقُولُ لَهُ: أَقْصِرْ، فَقَالَ: خَلِّنِي وَرَبِّي، أَبُعِثْتَ عَلَيَّ رَقِيباً؟ فَقَالَ: وَاللَّهِ لاَ يَغْفِرُ اللَّهُ لَكَ، أَوْ لاَ يُدْخِلُكَ اللَّهُ الْجَنَّةَ، فَقَبَضَ أَرْوَاحَهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ، فَقَالَ (أي الله) لِهَذَا الْمُجْتَهِدِ: أَكُنْتَ عَالِماً بِي؟ أَوْ كُنْتَ عَلَى مَا فِي يَدِي قَادِراً؟ وَقَالَ لِلْمُذْنِبِ: اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلآخَرِ: اذْهَبُوا بِهِ إِلَى النَّارِ).

[أبو داود]

## Chapter 4

# Allah's Munificence in Rewarding Manifold the Deeds of His Servants

# ما جاء من كرم الله تعالى في مضاعفة جزاء الأعمال الصالحة

**Hadith 20 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: When My servant intends to do an evil deed, do not record it against him until he does it. If he performs it, record it for its equal value. And if he does not do it, for My sake, record it as a good deed for him. If My servant intends to do a good deed but does not do it, write it as a good deed for him. And if he does it, record it for him as tenfold or up to seven hundredfold in value.

*[Bukhari]*

أخرج البخاري بسنده إِلَى أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (يَقُولُ اللَّهُ: إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً، فَلاَ تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا، وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَاكْتُبُوهَا لَهُ حَسَنَةً، وَإِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا لَهُ حَسَنَةً فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعمائَةِ ضِعْفٍ)، وزاد في

بعض الروايات: (إِلَى أَضْعاف كَثِيرة).

[البخاري]

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**Hadith 21 :**

Abu Hurayra reported from the Prophet (ﷺ) that Allah said: When My servant talks of doing something good, I record it as a good deed for him even if he has not done it. And if he does it, I record it equal in value to ten good deeds. If he boasts that he will do something evil, I forgive him if he does not do it. If he does it, I record it for him in equal value.

The Prophet (ﷺ) went on to say: Angels would report (to the Lord), while He knows better what they intended to report, "O Lord, that servant of Yours intends to do an evil deed". Allah would say: Keep a watch on him, if he commits evil, record it for what it is worth; if he does not do it, record it as a good deed for him, for he refrained from it for My sake.

*[Muslim]*

حَدَّثَنَا أَبُو هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ ، فَذَكَر أَحَادِيثَ، مِنْهَا: قَالَ: (قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ ــ عَزَّ وَجَلَّ ــ : إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَل حَسَنَةً، فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً، مَا لَمْ يَعْمَلْ، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِعَشْرِ أَمْثَالِهَا وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً، فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: قَالَتِ الْمَلاَئِكَةُ: رَبِّ، ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً ــ وَهُوَ أَبْصَرُ بِهِ ــ فَقَالَ: ارْقُبُوهُ، فَإِنْ عَمِلَهَا، فَاكْتُبُوهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جَرَّايَ).

[مسلم]

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**Hadith 22 :**

Abu Dharr narrated from the Prophet (ﷺ) that Allah said: Whoever does a good deed, will have his reward tenfold or more. And whoever does an evil deed, will be recompensed in equal terms, or I shall forgive (him). Whoever moves towards Me a handspan, I shall move towards him an arm's length; whoever moves to Me an arm's length, I move toward him two arm's length. Whoever moves towards Me walking, I run towards him. Whoever meets Me with sins weighing as much as the earth itself and does not associate anyone with Me I shall meet him with as much forgiveness.

*[Al-Nasa'i]*

عَنْ أَبـي ذَرٍّ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ اللَّهُ ـ تَبَارَكَ وَتَعَالَى ـ : (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزْيَدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَة سَيِّئَةٌ مِثْلُهَا، أَوْ أَغْفِرْ، وَمَنْ تقرب مِنِّي شِبْراً تقربْتُ إِلَيْهِ ذِرَاعا. وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعاً تَقَرَّبْتُ مِنْهُ بَاعاً، وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً، وَمَنْ لَقِيَنِي بِقُرَابِ الأَرْضِ خَطِيئَةً، ثُمَّ لاَ يُشْرِكُ بـي شَيْئاً، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً).

[النسائي]

## Chapter 5

# The Virtue of Thinking Well of Allah

# ما جاء في حسن الظن بالله

**Hadith 23 :**

Abu Hurayra reported from the Prophet (ﷺ) that Allah says: I am as My servant believes Me to be; I am with him when he remembers Me. If he remembers Me in his solitude, I remember him in My solitude. If he remembers Me in the midst of people, I remember him in the midst of better people. If he moves towards Me as much as a handspan, I shall move towards him an arm's length. If he moves towards Me an arm's length, I move towards him two arm's length. If he comes to Me walking, I run towards him.

*[Bukhari]*

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ النَّبِيُّ ﷺ: (يَقُولُ اللَّهُ تَعَالى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً، تَقَرَّبْتُ إِلَيْهِ بَاعاً، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً).

[البخاري]

## Chapter 6

# What Allah has Prepared for His Faithful Servants

# ما جاء فيما أعده الله لعباده الصالحين

**Hadith 24 :**

Abu Hurayra reported from the Prophet (ﷺ) that Allah said: I have prepared for My good servants what no eye has seen and ear has heard, nor conceived by any mind. So, recite the words of the Qur'an: *"No soul knows what visual delights are concealed from it"*.. Qur'an: 32.17

*[Bukhari]*

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَاقْرَأُوا إِنْ شِئْتُمْ: ﴿ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ﴾.

[البخاري]

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## Chapter 7

# Allah's Invitation to People to Call on Him For Their Needs, with His Promise to Respond

# ما جاء في نداء الله العباد أن يدعوه ويرجوه

**Hadith 25 :**

Abu Hurayra narrated that the Prophet (ﷺ) said that our Lord comes down every night to the lowest heaven when only the last third of the night remains. Allah then says: Is there anyone calling Me that I may respond; is there anyone making requests that I may grant them; is there anyone seeking forgiveness that I may forgive him?"[2]

*[Bukhari]*

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَتَنَزَّلُ رَبُّنَا ـ تَبَارَكَ وَتَعَالَى ـ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، فيقولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فأَغفِرَ لَه؟

[البخاري]

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**Hadith 26 :**

Anas b. Malik narrated from the Prophet (ﷺ) that Allah said: O son of Adam, as long as you call Me with trust in My Mercy, I shall forgive you for the sins you have committed with the greatest of ease. O son of Adam, even if your sins extended to the horizons and you sought My forgiveness, I shall forgive you with the greatest of ease. O son of Adam, if you come to Me with an earthful of sins, without associating any other god with Me, I shall come to you with an earthful of forgiveness!

*[Al-Tirmidhi]*

عَنْ أَنَسِ بْنِ مَالِكٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (قَالَ اللَّهُ: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلاَ أُبَالِي، يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ وَلاَ أُبَالِي، يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا، ثُمَّ لَقِيتَنِي لاَ تُشْرِكُ بِي شَيْئاً، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً).

(قال الترمذي رحمه الله تعالى: حديث حسن غريب).

[الترمذي]

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**Hadith 27 :**

`Ali b. Abu Talib narrated that the Prophet (ﷺ) said that when the night of the middle of Sha'ban arrives, keep awake that night and fast during the ensuing day, for Allah comes down at the setting of the sun to the lowest Heaven and says: "Is there anyone who seeks forgiveness so that I may forgive them; is there anyone who seeks sustenance so that I may give them such; is there anyone who is suffering so that I may ease their suffering?" And

so on and so on. These proclamations continue until dawn[3].

*[Ibn Majah]*

عَـنْ عَلـيٍّ بْـنِ أَبـي طَـالِـب ـ رَضِـيَ اللَّـهُ عَنْـهُ ـ قَـالَ: قَـالَ رَسُولُ اللَّهِ ﷺ: (إِذَا كَانَ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ، فَقُومُوا لَيْلَهَا، وَصُومُوا نَهَارَهَا، فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِغُرُوبِ الشَّمْسِ، إِلَى سَمَاءِ الدُّنْيَا، فَيَقُولُ: أَلاَ مِن مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟ أَلاَ مُسْتَرْزِقٌ فَأَرْزُقَهُ؟ أَلاَ مُبْتَلىً فَأُعَافِيهُ؟ أَلاَ كَذَا؟ أَلاَ كَذَا؟ حَتَّى يَطْلُعَ الْفَجْرُ).

[ابن ماجه]

## Chapter 8

# Allah's Love for His Servants and the Consequent Love of Allah's Creatures for Them

# محبة الله تعالى للعبد وأثرها في محبة الخلق

**Hadith 28 :**

Abu Hurayra narrated from the Prophet (ﷺ) that when Allah loves a man, He calls out to Jibreel saying: I love so and so, so you should love him also! So Jibreel loves him and announces to those in Heaven, Allah loves so and so, so you all should love so and so. Therefore all those in Heaven love him. Then a (loving) acceptance on earth is granted to him.

When Allah abhors someone, He calls out to Jibreel saying: I abhor so and so, so you should abhor him also! So Jibreel abhors him and announces to those in Heaven "Allah abhors so and so, so you also should abhor him". So they all abhor him, and a detestation of him is established on earth.[4]

*[Muslim]*

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ

إِذَا أَحَبَّ عَبْداً دَعَا جِبْرِيلَ ـ عَلَيْهِ السَّلاَمْ ـ فَقَالَ: إِنِّي أُحِبُّ فُلاناً فأَحِبَّهُ، قَالَ: فيُحِبُّهُ جِبْرِيلُ، ثُم يُنادِي في السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلاَناً فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يُوضَعُ لَهُ القَبُولُ في الأَرْضُ، وَإِذَا أَبْغَضَ اللَّهُ عَبْداً، دَعَا جِبْرِيلَ، فَيَقُولُ: إِنِّي أُبْغِضُ فُلاَناً فَأَبْغِضْهُ، فَيُبْغِضُهُ جِبْرِيلُ، ثُم يُنَادِي في أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فُلاناً، فَأَبْغِضُوهُ، قَالَ: فَيُبْغِضُونَهُ، ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ في الأَرْضِ).

[مسلم]

## Chapter 9

# Hostility to the Friends of Allah and the Best Way whereby People May Come Close to Him

# جزاء معاداة أولياء الله تعالى وأفضل ما يُتَقَرَّبُ به إلى الله تعالى

**Hadith 29 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: Whoever is hostile to My saints I declare war against him. A man does not come close to Me with anything lovelier than what I have made obligatory upon him. Man continues to come nearer to Me through voluntary deeds until I love him, and when I love him, I become his ears with which he hears, I become his sight with which he sees, I become his hands with which he strikes, I become his legs with which he strides. If he asks Me, I shall surely grant his request. If he seeks My refuge I shall protect him. I do not hesitate in what I intend to do, as I hesitate to take the soul of My faithful servant; he hates death whilst I hate for any harm to come to him (i.e. through pain of death or senility).

*[Bukhari]*

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا

سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَني شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبـي نَمِرٍ عَنْ عَطَاءٍ، عَنْ أَبـي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حتى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتي يَمْشِي بِهَا، وَإِنْ سَأَلَنـي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْرَهُ المَوْتَ، وَأَنَا أَكْرَهُ مَسَاءَتَهُ).

[البخاري]

Chapter 10

# The Fear of Allah and His Punishment as a Means of Forgiveness

# ما جاء في أن الخشية من الله تعالى والخوف منه من أسباب مغفرة الذنوب

**Hadith 30 :**

`Uqba requested Hudhayfa to tell them what he had heard from the Prophet. Hudhayfa then said that he heard the Prophet (ﷺ) say: When the Dajjal appears he will have with him water and fire. That which people see as fire is actually cool water and that which people see as cold water is actually burning fire. So if any of you witness that, let him opt for that which he sees as fire for this is fresh cold water.

Hudhayfa said that he heard the Prophet (ﷺ) say: There was a man in days gone by and the angel came to him to take away his soul. He was asked: Do you know any thing good that you have done? He said: I do not know. He was asked to think again. "I do not know of any thing", he said, "except that I used to have dealings with people and I used to treat them well. I would give more time for payment for one who was in comfortable circumstances, and I would forgo anyone who was

suffering hardship". Allah then admitted him to Paradise.

Hudhayfa said that he also heard the Prophet (ﷺ) say: A man approached death and lost all hope in living. He then instructed his family saying: If I die, gather for me a great deal of fuel and light a fire. When the fire has consumed my flesh and reaches my bones and the bones are burned, take the bones, grind them, look for a windy day, and scatter the ashes into the ocean. This they did. Then Allah gathered him and said to him: Why did you do that? He said: Out of fear of You. So Allah forgave him. `Uqba says that I heard Hudhayfa say that this was what happened even though the man was a grave robber.

*[Bukhari]*

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ رِبْعِيِّ بْنُ حِرَاشٍ، قَالَ: قَالَ عُقْبَةُ بْنُ عَمْرٍو لِحُذَيْفَةَ: أَلاَ تُحَدِّثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِنِّي سَمِعْتُهُ يَقُولُ: (إِنَّ مَعَ الدَّجَّالِ إِذَا خَرَجَ مَاءً وَنَاراً، فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ، فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ، فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ، قَالَ حُذَيْفَةُ: وَسَمِعْتُهُ يَقُولُ: إِنَّ رَجُلاً كَانَ فِيمَنْ كَانَ قَبْلَكُمْ، أَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوحَهُ، فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيلَ لَهُ: انْظُرْ، قَالَ: مَا أَعْلَمُ شَيْئاً، غَيْرَ أَنِّي كُنْتُ أُبَايِعُ النَّاسَ فِي الدُّنْيَا، وَأُجَازِيهِمْ فَأُنْظِرُ الْمُوسِرَ، وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ، فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ. قَالَ: وَسَمِعْتُهُ يَقُولُ: إِنَّ رَجُلاً حَضَرَهُ الْمَوْتُ، فَلَمَّا يَئِسَ مِنَ الْحَيَاةِ، أَوْصَى أَهْلَهُ إِذَا أَنَا مُتُّ، فَاجْمَعُوا لِي حَطَباً كَثِيراً، وَأَوْقِدُوا فِيهِ نَاراً، حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي، فَامْتُحِشَتْ، فَخُذُوهَا، فَاطْحَنُوهَا، ثُمَّ انْظُرُوا

يَوْماً رَاحاً: فَاذْرُوهُ في الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ اللَّهُ، فَقَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللَّهُ لَهُ، قَالَ عُقْبَةُ بْنُ عَمْرو، أَنَا سَمِعْتُهُ يَقُولُ ذَاكَ وَكَانَ نَبَّاشاً).

[البخاري]

### Chapter 11

# The creation of Adam

# ما جاء في خلق آدم عليه السَّلام

**Hadith 31 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Allah created Adam in His own image and made him sixty yards tall. When Allah created him, He said to him: Go and greet those people — a group of seated angels — and listen to how they greet you, for that also should be your greeting and the greeting of your offspring. Adam said to them: Peace be upon you. They replied: "Peace be upon you" and added, "and Allah's Mercy".

The Prophet (ﷺ) said: "Whoever shall enter Paradise will be in the form of Adam 60 yards tall. After him, however, they have continued to diminish in stature".

*[Muslim]*

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَر أحاديث منها: وقَالَ رَسُول اللَّهِ ﷺ: (خَلَقَ اللَّهُ ـ عَزَّ وَجَلَّ ـ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعاً، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ النَّفَرِ، وَهُمْ نَفَرٌ مِنَ الْمَلاَئِكَةِ جُلُوسٌ، فَاسْتَمِعْ مَا يُحَيُّونَكَ بِهِ، فَإِنَّهَا تَحِيَّتُكَ

وَتَحِيَّةُ ذُرِّيَّتِكَ، قَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: (وَرَحْمَةُ اللَّهِ) قَالَ: فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، وَطُولُهُ سِتُّونَ ذِرَاعاً، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الآنَ).

[مسلم]

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**Hadith 32 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: When Allah created Adam, He rubbed his back and as a result every soul Allah was to create until the Day of Judgement fell from his back. Allah made between the two eyes of every person a flash of light and presented those persons to Adam. Adam asked: Who are these? Allah said: "They are your offspring". Adam saw one man among them and was struck by the flash of light between his eyes. Adam said: "O my Lord, who is this?" Allah said: "He is one of your descendants who belongs to the last of the nations; his name is Da'ud." Adam said: What age have you given him? Allah said: Sixty years. Adam said: O my Lord, Add forty years of my life to his.

When Adam's life came to an end, and the angel of death came to him, Adam asked: "Are there not forty more years of my life left?" The angel said: "Did you not give these to your son Da'ud?" The Prophet (ﷺ) said: "Adam then denied (it) and after that, his offspring also denied (it); he forgot, and after that his offspring also forgot. He erred, and his offspring erred also."

*[Al-Tirmidhi]*

عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ، فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ، هُوَ خَالِقُهَا إِلَى يَوْمِ

الْقِيَامَةِ، وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَان مِنْهُمْ وَمِيضاً مِنْ نُورٍ، ثُمَّ عَرَضَهُمْ عَلَى آدَمَ، فَقَالَ: أَيْ رَبِّ، مَنْ هؤلاءِ؟ قَالَ: هٰؤلاءِ ذُرِّيَّتُكَ، فَرَأَى رَجُلاً مِنْهُمْ فَأَعْجَبَهُ وَبِيصُ مَا بَيْنَ عَيْنَيْهِ، فَقَالَ: أَيْ رَبِّ، مَنْ هَذَا؟ قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الأُمَمِ. مِنْ ذُرِّيَّتِكَ، يُقَالُ لَهُ دَاوُدَ، فَقَالَ: رَبِّ، كَمْ جَعَلْتَ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيْ رَبِّ، زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً، فَلَمَّا قُضِيَ عُمُرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ، فَقَالَ: أَوَلَمْ يَبْقَ مِنْ عُمُرِي أَرْبَعُونَ سَنَةً؟ قَالَ: أَوَلَمْ تُعْطِهَا ابْنَكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ، فَجَحَدَتْ ذُرِّيَّتُهُ، وَنَسِيَ فَنَسِيتْ ذُرِّيَّتُهُ، وَخَطِىءَ آدَمُ، فَخَطِئَتْ ذُرِّيَّتُهُ).

قال أبو عيسى الترمذي: حديث حسن صحيح.

[الترمذي]

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**Hadith 33 :**

Umar b. al-Khattab was asked about the following verse:

*"When thy Lord drew forth from the children of Adam from their loins their descendants, and made them testify concerning themselves (saying): Am I not your Lord? They said: Yes, we do testify! (This) lest you should say on the Day of Judgement "Of this we were unmindful".*

(Qur'an: 7.172)

`Umar said: I heard the Prophet (ﷺ) being asked about this verse and the Prophet (ﷺ) said: Allah created Adam, and then rubbed his back with His Right Hand and took from it his offspring and said:I have created these for Heaven and they will do the deeds of the people of Heaven. Then He rubbed his back and took from it

offspring and said: These are created for Fire and they will do the deeds of the people of Fire.

A man said: "O Messenger of Allah, what is the use of deeds?" The Prophet (ﷺ) said: "When Allah creates man for Heaven He makes him do deeds of the people of Paradise, and he dies doing the deeds of the people of Paradise. And Allah makes him enter Paradise. When Allah creates man for the Fire, Allah makes him do the deeds of the people of Fire, and he finally dies doing the deeds of the people of Fire. And Allah makes him enter the Fire."[5]

*[Al-Tirmidhi]*

عَنْ مُسْلِمِ بْنِ يَسَارٍ الجُهَنِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رَضِيَ اللَّهُ عَنْهُ ـ سُئِلَ عَنْ هَذِهِ الآيَةِ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَـٰمَةِ إِنَّا كُنَّا عَنْ هَـٰذَا غَـٰفِلِينَ ﴿١٧٢﴾﴾. قَالَ عُمَرُ بْنُ الْخَطَّابِ ـ رَضِيَ اللَّهُ عَنْهُ ـ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُسْأَلُ عنها فقال: رسول الله ﷺ: (إِنَّ اللَّهَ خَلَقَ آدَمَ، ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ، فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ، وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ، فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: هَؤُلَاءِ خَلَقْتُ لِلنَّارِ، وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، فَفِيمَ الْعَمَلُ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ، اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ، فَيُدْخِلَهُ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ، اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ، فَيُدْخِلَهُ اللَّهُ النَّارَ).

[الترمذي]

## Chapter 12

# Allah Addresses the Womb

# ما جاء في خطاب رب العزة للرحم

**Hadith 34 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Allah created mankind and when He had finished, the womb stood up and took hold of Allah's waist. Allah said: Stop! The womb said: I seek Thy refuge from being severed. Allah said: Would you not be happy if I do good to one who does good to you and sever links with one who severs links with you. The womb said: Yes my Lord. Allah said: And so shall it be.

Abu Hurayra said: Read if you like the following verse:

*Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?*

Qur'an: 47.22

*[Bukhari]*

حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، عَنْ عَمِّهِ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنِ النَّبِيِّ ﷺ قَالَ: خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ، فَأَخَذَتْ بِحِقْوِ الرَّحْمٰنِ، فَقَالَ لَهُ: مَهْ، قَالَتْ: هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلَا تَرْضَيْنَ، أَنْ أَصِلَ مَنْ

وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: (فَذَاكِ لَكِ) قَالَ أَبُو هُرَيْرَةَ: اقْرَأُوا إِنْ شِئْتُمْ: ﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي ٱلْأَرْضِ وَتُقَطِّعُوٓا أَرْحَامَكُمْ ﴿٢٢﴾ ﴾.

[البخاري]

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**Hadith 35 :**

Abdul Rahman b. `Auf narrated from the Prophet (ﷺ) that Allah said: I am Allah and I am the Most Merciful. I created the womb and named it with the derivative of My name. Whoever honours it (by maintaining the links established with the womb) I shall honour him and whoever violates it (by severing the links established with the womb) I shall disown him.[6]

*[Al-Tirmidhi]*

وأخرجه الترمذي عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْف ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (قَالَ اللَّهُ: أَنَا اللَّهُ، وَأَنَا الرَّحْمٰنُ، خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنَ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَها قَطَعْتُهُ).

[الترمذي]

# Chapter 13

## Hadith Concerning Prayers

## حديث فرض الصلوات

**Hadith 36 :**

Anas b. Malik narrated that the Prophet (ﷺ) said: The roof of my house was opened up when I was in Mecca. Jibreel descended, opened my chest and washed it with the water of Zamzam. Then he brought a bowl of gold, full of wisdom and faith, and poured it into my chest and closed it.

Then Jibreel took me by the hand and climbed with me to the lowest heaven. When I arrived at the lowest heaven, Jibreel said to the gatekeeper, Open! "Who is this person", asked the gatekeeper? "I am Jibreel, was the reply." The gatekeeper asked: "Do you have any one with you?" He replied: "Yes, I have Muhammad." The gatekeeper asked: "Has he received a Message?" Jibreel replied: "Yes."

When he opened the gate, we went up to the lowest heaven and there we found a man surrounded by people. When he looked to his right, he was joyful. When he looked to the left, it made him sad. He then said (to me): "I welcome the good Prophet. and the good son." I said to Jibreel, Who is this? He said: "Adam. The people to the right and the left are the souls of his sons. Those on his right are the people of Paradise, those on the left are the

people of the Fire. When he looks to his right he is joyful. When he looks to his left, he is sad."

Then Jibreel took me to the second heaven and he asked its gatekeeper to open (the gate). The gatekeeper asked him the same question as was asked by the first gatekeeper. Then he opened the gate.

Anas said: The Prophet (ﷺ) then mentioned that he found in the heavens Adam, Idris, Musa, Isa and Ibrahim (the blessings of Allah be upon them!). The Prophet (ﷺ) did not confirm what were their stations (in the heavens) except that he mentioned that he found Adam in the lowest heaven and Ibrahim in the sixth heaven.

Anas continued that when Jibreel took the Prophet (ﷺ) to Idris, Idris said: "Welcome to the good Prophet and the good brother." I said: "Who is this?" He said: "This is Idris." Then I passed by Musa and he said: "Welcome to the good Prophet and the good brother." I asked: "Who is this?" He said: "This is Musa." Then I passed by Isa and he said: "Welcome to the good Prophet and the good brother." I said: Who is this? He said: "This is `Isa." Then I passed by Ibrahim and he said: "Welcome to the good Prophet (ﷺ) and the good son."

Ibn Shihab said that Ibn Hazm narrated to him that Ibn `Abbas and Abu Hayyan al-Ansari used to say that the Prophet (ﷺ) said: Then I was taken up until I ascended to a level where I could hear the squeaking of pens.

Ibn Hazm and Anas ibn Malik said that the Prophet (ﷺ) said: Allah imposed upon My people fifty prayers, and I returned with them and passed by Musa who asked: "What did Allah impose for you on your people?" I said: "Fifty prayers." He said: "Go back to your Lord, for your people would not be able to bear it." Then I went back to my Lord, and Allah removed from me part of it (or lightened part of this burden). I came to Musa and

said: "Allah has removed a part of it." He said: "Go back to your Lord, for your people would not able to bear it." So I went back and Allah removed a part of it and I came back to Musa who again said: "Go back to your Lord, for your people would not able to bear it." So I returned to Allah and He then said: "These are (now) five but worth the original fifty. My word will not change." So I came back and Musa said: "Go back to your Lord." I said: "I am embarrassed to go back to my Lord."

Then Jibreel set off with me until we arrived at the Lote-tree of the farthest limit whose colours were wondrous to behold. Then I was admitted to Paradise where there were necklaces of pearl and its earth was made of musk.

*[Bukhari]*

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: كَانَ أَبُو ذَرٍّ ـ رَضِيَ اللَّهُ عَنْهُ ـ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (فُرِجَ عَنْ سَقْفِ بَيْتِي، وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ ﷺ فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ، مُمْتَلِىءٍ حِكْمَةً وَإِيمَاناً، فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي، فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلى السَّمَاءِ الدُّنْيَا، قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ، قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِي مُحَمَّدٌ ﷺ فَقَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَلَمَّا فَتَحَ عَلَوْنَا إِلَى السَّمَاءِ الدُّنْيَا، فَإِذَا رَجُلٌ قَاعِدٌ، عَلَى يَمِينِهِ أَسْوِدَةٌ، وَعَلَى يَسَارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ، وَالإِبْنِ الصَّالِحِ، قُلْتُ لِجَبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا

آدَمُ عَلَيْهِ السَّلَامُ، وَهَذِهِ الأَسْوِدَةُ الَّتِي عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، والأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، حَتَّى عَرَجَ بِي إِلى السَّمَاءِ الثَّانِيةِ، فَقَالَ لِخَازِنِهَا: افْتَحْ، فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الأَوَّلُ، فَفَتَحَ، قَالَ أَنَسٌ: فَذَكَرَ أَنَّهُ وَجَدَ في السَّمَوَاتِ آدَمَ وَإِدْرِيسَ، وَمُوسَى، وَعِيسَى، وَإِبْرَاهِيمَ صَلَوَاتُ الله عَلَيْهِمْ، وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ في السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ في السَّمَاءِ السَّادِسَةِ، قَالَ أَنَسٌ: فَلَمَّا مَرَّ جِبْرِيلُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ، قَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ، وَالأَخِ الصَّالِحِ، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسَى ــ عَلَيْهِ السَّلَامُ ــ فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ، وَالأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى، ثُمَّ مَرَرْتُ بِعِيسَى ــ عَلَيْهِ السَّلَامُ ــ فَقَالَ: مَرْحَباً بِالأَخِ الصَّالِحِ. والنَّبِيِّ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى، ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ ــ عَلَيْهِ السَّلَامُ ــ ، فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ، والإِبْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ ﷺ قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَيَّةَ الأَنْصَارِيَّ كَانَا يَقُولَانِ: قَالَ النَّبِيُّ ﷺ: ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلَامِ، قَالَ ابْنُ حَزْمٍ، وَأَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: فَفَرَضَ اللَّهُ ــ عَزَّ وَجَلَّ ــ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ، حَتَّى مَرَرْتُ بِمُوسَى ــ عَلَيْهِ السَّلَامُ ــ ، فَقَالَ: مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً،

قَالَ: فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعْتُ، فَوَضَعَ عَنِّي شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ عَنِّي شَطْرَهَا، فَقَالَ: رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَرَاجَعْتُ، فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ، فَقَالَ: هِيَ خَمْسٌ، وَهِيَ خَمْسُونَ، لاَ يُبَدَّلُ الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي، حَتَّى انْتَهَى بِي إِلَى سِدْرَةِ الْمُنْتَهَى، وَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِي مَا هِيَ؟ ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ).

[البخاري]

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**Hadith 37 :**

Abu Malik narrated that the Prophet (ﷺ) said: Buraq was brought to me, a white long beast, larger than a donkey, smaller than a mule, pawing the ground. I mounted it until I reached Jerusalem (the House of Holiness), I tied the mount to the ring to which all Prophets (may the blessings of Allah be upon them) used to tie (their mounts). Then I entered the Mosque and offered the prayer of two *rak'as*[7] therein, then I came out and an angel brought me a vessel containing wine and a vessel containing milk; I chose milk. Jibreel said, "You have chosen the natural *(al-fitra)*".

Then he took us to the (first) heaven where Jibreel asked for it to be opened. Jibreel was asked, who are you?

He answered, "Jibreel".

Then he was asked: Who is with you?

He answered: Muhammad.

Has he been called?

Yes, he has been called.

The gatekeeper then opened the gate to us and there I saw Adam, peace be upon him, who welcomed me and prayed for me.

Then he took us to the second heaven and Jibreel asked it to be opened. He was asked: Who are you?

He answered: Jibreel.

Then he was asked: Who is with you?

He answered: Muhammad.

Has he been called?

Yes, he has been called.

The Gate was then opened and there I saw my aunt's son Jesus, son of Mary, and John, son of Zakariya. They welcomed me and prayed for me.

Then he took us to the third heaven and Jibreel asked for it to be opened. He was asked: Who are you?

He answered: Jibreel.

He was then asked: Who is with you?

He answered: Muhammad.

Has he been called?

Yes, he has been called.

The gate was then opened for us and there I saw Yusuf. It seemed as though Yusuf had been given half the beauty of the world. He welcomed me and prayed for me.

Jibreel then took us to the fourth heaven. He asked for it to be opened. He was asked: Who are you?

He answered: Jibreel.

He was then asked: Who is with you?

He answered: Muhammad.

Has he been called?

Yes, he has been called.

The gate was then opened and there I saw Idris who welcomed me and prayed for me. Allah had said of him that He had raised him to a high position.

Then Jibreel took us to the fifth heaven. Jibreel asked for it to be opened. He was then asked: Who are you?

He answered: Jibreel.

He was then asked: Who is with you?

He answered: Muhammad.

Has he been called?

Yes, he has been called.

The gate was then opened for us and there I saw Harun who welcomed me and prayed for me.

Jibreel then took us to the sixth heaven and asked for it to be opened.

The question was asked: Who are you?

He answered: Jibreel.

He was then asked: Who is with you?

He answered: Muhammad.

Has he been called?

Yes, he has been called.

The gate was then opened for us and there I saw Musa who welcomed me and prayed for me.

Then Jibreel took us to the seventh heaven. Jibreel asked for it to be opened. He was asked: Who are you?

He answered: Jibreel.

He was then asked: Who is with you?

He answered: Muhammad.

Has he been called?

Yes, he has been called.

The gate was then opened for us and there I saw Ibrahim with his back leaning against the Frequented House *(al-Bayt al-Ma'mur)* in which 70,000 angels enter every day, none of them entering more than once.

Then the Prophet went to the Lote Tree whose leaves were as wide as the ears of the elephant and its fruit as large as water flasks. The Prophet (ﷺ) said: When it is covered with what Allah wishes it to be covered with, it changes, and none of Allah's creatures is able to describe its beauty. Then Allah revealed to me what He revealed and imposed upon me fifty prayers for each day and night.

I came down to Musa who said (to me): What did Allah impose on your people?

I said: Fifty prayers.

He said: Go back to your Lord and ask Him to make it less, for your people cannot bear it. Indeed, I have tried and tested the Israelites and found them wanting (in this regard).

I returned to my Lord and said: O Lord, lighten the burden on my people.

So He reduced five prayers for me.

Then I returned to Musa and said, Allah has reduced them by five prayers.

He said: Your people will not be able to perform that, so go back to your Lord and ask Him for further easing (of the burden).

I kept returning to and fro between my Lord and Musa until Allah said: O Muhammad, there shall be five prayers for each day and night, with every prayer being worth ten prayers in reward, that would make fifty prayers. (Allah said:) Whoever intends to do something good and does not do it, a good act would be written for him. And if he does it, ten good deeds would be written for him. Whoever intends to do evil and does not do it, nothing will be recorded. But if he does it, one evil act will be recorded.

The Prophet (ﷺ) said: I came down until I reached Musa and informed him. He said: Go to your Lord and ask Him for further lessening (of the burden). The Prophet (ﷺ) said, I said to him: I have gone back to my Lord repeatedly and now I feel embarrassed (to return).

*[Muslim]*

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ ــ رَضِيَ اللَّهُ عَنْهُ ــ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أُتِيتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ، فَوْقَ الْحِمَارِ، وَدُونَ الْبَغْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرْفِهِ، قَالَ: فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، قَالَ: فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبِطُ بِهَا الأَنْبِيَاءُ، قَالَ: ثُمَّ دَخَلْتُ الْمَسْجِدَ، فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ، ثُمَّ خَرَجْتُ، فَجَاءَ جِبْرِيلُ ــ عَلَيْهِ السَّلاَمُ ــ بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ، فَقَالَ جِبْرِيلُ ــ عَلَيْهِ السَّلاَمُ ــ : اخْتَرْتَ الْفِطْرَةَ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ ــ عَلَيْهِ السَّلاَمُ ــ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ قِيلَ: وَبُعِثَ إِلَيْهِ؟ قَالَ: لَقَدْ بُعِثَ إِلَيْهِ، فَفَتَحَ لَنَا، فَإِذَا أَنَا بِآدَمَ ﷺ فَرَحَّبَ بِي، وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ

إِلَى السَّمَاءِ الثَّانِيَةِ، فَاسْتَفْتَحَ جِبْرِيلُ ـ عَلَيْهِ السَّلَامُ ـ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفَتَحَ لَنَا، فَإِذَا أَنَا بِابْنَيْ الْخَالَةِ عِيسَى ابْنِ مَرْيَمَ، وَيَحْيَى بْنِ زَكَرِيَّا، فَرَحَّبَا بِي، وَدَعُوا لِي بِخَيْرٍ، ثُمَّ عَرَجَ إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفَتَحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ، إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ، قَالَ: فَرَحَّبَ بِي، وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ إِلَى السَّمَاءِ الرَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفَتَحَ لَنَا، فَإِذَا أَنَا بِإِدْرِيسَ، فَرَحَّبَ بِي، وَدَعَا لِي بِخَيْرٍ، قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ۝٥٧﴾، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفَتَحَ لَنَا، فَإِذَا أَنَا بِهَارُونَ ـ عَلَيْهِ السَّلَامُ ـ فَرَحَّبَ بِي، وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفَتَحَ لَنَا، فَإِذَا أَنَا بِمُوسَى، فَرَحَّبَ بِي، وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفَتَحَ لَنَا، فَإِذَا أَنَا بِإِبْرَاهِيمَ مُسْنِداً ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ، سَبْعُونَ أَلْفَ مَلَكٍ، لَا يَعُودُونَ

إِلَيْهِ، ثُمَّ ذَهَبَ إِلَى السِّدْرَةِ الْمُنْتَهَى، وَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ، وَإِذَا ثَمَرُهَا كَالْقِلَالِ، قَالَ: فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ، تَغَيَّرَتْ، فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا، فَأَوْحَى إِلَيَّ مَا أَوْحَى، فَفَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَنَزَلْتُ إِلَى مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً، قَالَ: ارْجِعْ إِلَى رَبِّكَ، فَاسْأَلْهُ التَّخْفِيفَ، فَإِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ، قَالَ: فَرَجَعْتُ إِلَى رَبِّي، فَقُلْتُ: يَا رَب خَفِّفْ عَلَى أُمَّتِي، فَحَطَّ عَنِّي خَمْساً، فَرَجَعْتُ إِلَى مُوسَى، فَقُلْتُ: حَطَّ عَنِّي خَمْساً، قَالَ: إِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، فَارْجِعْ إِلَى رَبِّكَ، فَاسْأَلْهُ التَّخْفِيفَ، قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي ـ تَبَارَكَ وَتَعَالَى ـ وَبَيْنَ مُوسَى ـ عَلَيْهِ السَّلَامُ ـ حَتَّى قَالَ اللَّهُ: يَا مُحَمَّدُ، إِنَّهُنَّ خَمْسُ صَلَوَاتٍ، كُلَّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلَاةٍ عَشْرٌ، فَذَلِكَ خَمْسُونَ صَلَاةً، وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْراً، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ شَيْئاً، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً، قَالَ: فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى ـ عَلَيْهِ السَّلَامُ ـ فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَقَالَ: رَسُولُ اللَّهِ ﷺ فَقُلْتُ: قَدْ رَجَعْتُ إِلَى رَبِّي، حَتَّى اسْتَحْيَيْتُ مِنْهُ.

[مسلم]

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**Hadith 38 :**

Abu Qatada narrated from the Prophet (ﷺ) that Allah said: I have imposed on your people five prayers and given a promise that whoever observes them regularly at

their appointed times I shall admit him to Paradise. And whoever does not observe them regularly, then I have no covenant with him.

*[Ibn Majah]*

وأخرج ابن ماجه أيضاً: عَنْ أَبـي قَتَادَةَ بْنِ رِبْعِيٍّ ـ رَضِيَ اللَّهُ عَنْهُ ـ أَنَّ رَسُـولَ اللَّـهِ ﷺ قَـالَ: (قَـالَ الله ـ عَـزَّ وَجَـلَّ ـ : افْتَـرَضْـتُ عَلَـى أُمَّتِـكَ خَمْسَ صَلَوَاتٍ، وَعَهِدْتُ عَنِّي عَهْداً، أَنَّهُ مَنْ حَافَظَ عَلَيْهِنَّ لِوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ، فَلاَ عَهْدَ لَهُ عِنْدِي).

[ابن ماجه]

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**Hadith 39 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Whoever prays without reading in his prayer the Opening Chapter *(al-Fatiha),* the prayer is incomplete. He said it three times. Abu Hurayra was asked, we are sometimes behind the Imam, (what shall we do)? He said: Read it in your mind. I have heard the Prophet (ﷺ) say that Allah said: I have divided the prayers into two parts between Me and My servants, and My servant shall have what he asked for.

When the servant recites (from the opening chapter of the Qur'an):

*"Praise be to Allah, Lord of the universe",*

Allah says, My servant has praised Me.

When he recites,

*"The Compassionate and Merciful",*

Allah says: My servant has praised Me.

When My servant recites:

*"Master of the Day of Judgement",*

Allah says: He has glorified Me. Allah once said: Man has surrendered his affairs to Me.

When man recites:

*"Thee alone we worship and from Thee alone we seek help",*

Allah says: This is between Me and My servants, and My servant shall have what he asks for.

And when he recites:

*"Guide us to the right path- the path of those You have blessed, not of those who have incurred Your wrath, nor of those who are lost",*

Allah says: This My servant shall have; My servant shall have what he asks for.

*[Muslim]*

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ، ثَلاَثاً، غَيْرَ تَمَامٍ، فَقِيلَ لأَبِي هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الإِمَامِ، فَقَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: قَالَ اللَّهُ ــ عَزَّ وَجَلَّ ــ: قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢﴾ قَالَ اللَّهُ ــ عَزَّ وَجَلَّ ــ: حَمِدَنِي عَبْدِي. وإِذَا قَالَ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٣﴾ قَالَ اللَّهُ: ــ عَزَّ وَجَلَّ ــ: أَثْنَى عَلَيَّ عَبْدِي وَإِذَا قَالَ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾ قَالَ اللَّهُ: مَجَّدَنِي عَبْدِي، وقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي، فإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧ ﴾ قَالَ: هَذَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ».

[مسلم]

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**Hadith 40 :**

Abu Hurayra narrated that the Prophet (ﷺ) said (to his Companions): Angels succeed one another, angels for the night and angels for the day, and they congregate at *fajr* (dawn) and *asr* (mid-afternoon) prayers. Those who dwelt with you at night return, and Allah, while He knows best, asks them: In what state did you leave My servants? They answer: We left them while they were praying and when we went to them they were praying.

*[Bukhari]*

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: قَالَ النَّبِيُّ ﷺ: (الْمَلاَئِكَةُ يَتَعَاقَبُونَ: مَلاَئِكَةٌ بِاللَّيْلِ، وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ، وَصَلاَةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ ــ وَهُوَ أَعْلَمُ ــ فَيَقُولُ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ يُصَلُّونَ).

[البخاري]

## Chapter 14

# Supererogatory Prayers

# فضل النوافل

**Hadith 41 :**

Abu al-Darda' and Abu Dharr narrated from the Prophet (ﷺ) that Allah said: O son of Adam, bow to Me in four *rak'as* in the beginning of the day and I shall take care of you until the end of the day!

*[Al-Tirmidhi]*

عَنْ أَبِـي الدَّرْدَاءِ، وَأَبِـي ذَرٍّ ــ رَضِيَ اللَّهُ عَنْهُمَا ــ عَنْ رَسُولِ اللَّهِ ﷺ عَنِ اللَّهِ ــ عَزَّ وَجَلَّ ــ قَالَ: (ابْنَ آدَمَ، ارْكَعْ لِي مِنْ أَوَّلِ النَّهَارِ، أَرْبَعَ رَكَعَاتٍ. أَكْفِكَ آخِرَهُ).

قال الترمذي رحمه الله تعالى: حديث حسن صحيح.

[الترمذي]

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**Hadith 42 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: The first thing that Allah's servant would be accounted for will be his prayers; if they are found to be complete, they will be treated as complete. If anything is short, Allah would say: Look into his deeds, do you find any

supererogatory act which would complete for him what he has lost in compulsory acts? Other areas of deeds would be treated in the same manner.

*[Al-Nasa'i]*

**حديث (إن أول ما يحاسب به العبد يوم القيامة هو صلاته)**

أَخــرج النســائـي عــن أبــي هــريــرة، أَنَّ النَّبــيَّ ﷺ قَــالَ: (إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلاَتُهُ، فَإِنْ وُجِدَتْ تَامَّةً، كُتِبَتْ تَامَّةً، وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْءٌ قَالَ: انْظُرُوا هَلْ تَجِدُونَ لَهُ مِنْ تَطَوُّعٍ يُكَمِّلُ لَهُ مَا ضَيَّعَ مِنْ فَرِيضَةٍ مِنْ تَطَوُّعِهِ؟ ثُمَّ سَائِرُ الأَعْمَالِ تَجْرِي عَلَى حَسَبِ ذَلِكَ).

[النسائي]

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**Hadith 43 :**

Ibn Abbas reported that the Prophet (ﷺ) said: My Lord came to me in the best form, whilst I was asleep, and said: O Muhammad, do you know what the angelic assembly is disputing about? I said: I do not!

Then Allah put His Hand between my shoulders until I felt Its coolness in my chest and I became aware of what was happening in Heaven and on earth. Allah said: O Muhammad, do you know what the angelic hosts are disputing about? I said, yes. Allah said: They are disputing about Atonement.

(Allah said:) The means of Atonement are as follows: remaining in the mosque after prayers, walking on foot to attend congregational prayers and completing ablution in difficult times. Whoever does that will live well and die well, and will be as free from sin as the day on which his mother gave him birth.

Then Allah said: O Muhammad, when you pray, say, `O Allah, I implore You to grant me the performance of good deeds, avoidance of evil deeds and love for the poor. If Thou decide to test Thy people through conflict, then take me unto Thyself and do not subject me to it'. Allah said: For obtaining higher ranks as reward, one should spread (greetings of) peace, feed (the poor) and pray at night whilst people are asleep.

*[Al-Tirmidhi]*

## حديث (أتاني ربـي في أحسن صورة)

عَنِ ابْنِ عَبَّاسٍ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَتَانِي رَبِّي فِي أَحْسَنِ صُورَةٍ ـ قَالَ: أَحْسِبُهِ ـ فِي الْمَنَامِ، قَالَ: كَذَا فِي الْحَدِيثِ، فَقَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى؟ قَالَ: قُلْتُ: لاَ، قَالَ: فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ، حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ، أَوْ قَالَ: فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ، قَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى؟ قُلْتُ: نَعَمْ، قَالَ: فِي الْكَفَّارَاتِ، وَالْكَفَّارَاتُ: الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ، وَالْمَشْيُ عَلَى الأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَإِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ، وَمَاتَ بِخَيْرٍ، وَكَانَ مِنْ خَطِيئَتِهِ، كَيَوْمِ وَلَدَتْهُ أُمُّهُ، وَقَالَ: يَا مُحَمَّدُ، إِذَا صَلَّيْتَ فَقُلِ: اللَّهُمَّ أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً، فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ، قَالَ: وَلِلدَّرَجَاتِ إِفْشَاءُ السَّلاَمِ، وَإِطْعَامُ الطَّعَامِ، وَالصَّلاَةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ).

[الترمذي]

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**Hadith 44 :**

This Hadith is the same as the above with the following concluding addition:

Allah said: Ask (Me)!

I said: I ask Thee to grant me the performance of good deeds, the avoidance of bad deeds, love for the poor and forgiveness and mercy. When Thou decide to test people, take me to Thyself and do not subject me to the test. I ask Thee to grant me love of Thyself and those who love Thee, and grant me love of such deeds which bring me closer to Thy love.

The Prophet (ﷺ) said: This is a verity, study it and learn it.

*[Al-Tirmidhi]*

عن معاذ بن جبل: . . . قَالَ: سَلْ، قُلْتُ: اللَّهُمَّ، أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تغفِرَ لِي، وَتَرْحَمَنِي، وَإِذَا أَرَدْت فِتْنَةَ قوْم فَتَوَفَّنِي غَيْرَ مَفْتُون، أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ، قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّهَا حَقٌّ، فَادْرُسُوهَا، ثُمَّ تَعَلَّمُوهَا.

قال أبو عيسى الترمذي رحمه الله تعالى: حديث حسن صحيح.

[الترمذي]

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**Hadith 45 :**

Abdullah b. \`Amr b. al-\`As said: We prayed the sunset prayer with the Prophet (ﷺ), some of us went away and some stayed behind. Then the Prophet (ﷺ) came hurrying as though driven, lifting his garment to his knees, and said: Rejoice! This is your Lord and He has opened one of the gates of Heaven and He boasts of you

**to the angels and says "Look at My servants, they have finished one prayer and are waiting for the next!".[8]**

*[Ibn Majah]*

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرو أَي ابن العاص ـ رَضِيَ اللَّهُ عَنْهُمَا ـ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ، فَرَجَعَ مَنْ رَجَعَ، وَعَقَّبَ مَنْ عَقَّبَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ مُسْرِعاً، قَدْ حَفَزَهُ النَّفَسُ، وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ، فَقَالَ: أَبْشِرُوا، هَذَا رَبُّكُمْ، قَدْ فَتَحَ بَاباً مِنْ أَبْوَابِ السَّمَاءِ، يُبَاهِي بِكُمُ الْمَلاَئِكَةَ، يَقُولُ: انْظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً، وَهُمْ يَنْتَظِرُونَ أُخْرَى.

[ابن ماجه]

## Chapter 15

# Spending in the Path of Allah

# ما جاء في الإنفاق وفضله

**Hadith 46 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: O son of Adam, spend and I shall spend on you! The Prophet (ﷺ) said: Allah's Hand is full; spending does not diminish it. He bestows as generously as a rain cloud, both day and night. Then he said: Do you realise how much Allah has spent since He created Heaven and earth, when His Throne was on the water and His Hand held the Scale? The spending has not diminished what was in His Hand.

*[Bukhari]*

عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ : أَنْفِقْ أُنْفِقْ عَلَيْكَ، وقَالَ: يَدُ اللَّهِ مَلأَى، لاَ يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ).

[البخاري]

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**Hadith 47 :**

Anas b. Malik narrated that the Prophet (ﷺ) said: When Allah created the earth it began to shake. Then Allah created the mountains and put them on it. Then the earth became stable. The angels marvelled at the strength of the mountains.

They said: O, Lord, is there anything in Your creation that is stronger than mountains?

Allah said: Yes, iron.

They said: O, Lord, is there anything in Your creation that is stronger than iron?

Allah said: Yes, fire.

They said: O, Lord, is there anything in Your creation that is stronger than fire?

Allah said: Yes, water.

They said: O, Lord, is there anything in Your creation that is stronger than water?

Allah said: Yes, wind.

They said: O, Lord, is there anything in Your creation that is stronger than wind?

Allah said: Yes, a person who gives charity with his right hand and hides it from his left hand.

*[Al-Tirmidhi]*

أَخرَجَ الترمذي عَنْ أَنَسِ بْنِ مَالِكٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: (لَمَّا خَلَقَ اللَّهُ الأَرْضَ جَعَلَتْ تَمِيدُ، فَخَلَقَ الْجِبَالَ، فَعَادَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ، فَعَجِبَتِ الْمَلاَئِكَةُ مِنْ شِدَّةِ الْجِبَالِ، قَالُوا: يَا رَبِّ، هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ؟ قَالَ: نَعَمْ، الْحَدِيدُ، قَالُوا: يَا رَبِّ، فَهَلْ مِنْ

خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْحَدِيدِ؟ قَالَ: نَعَمْ، النَّارُ، فَقَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ؟ قَالَ: نَعَمْ، الْمَاءُ، قَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ؟ قَالَ: نَعَمْ، الرِّيحُ، قَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ؟ قَالَ: نَعَمْ، ابْنُ آدَمَ، تَصَدَّقَ بِصَدَقَةٍ يَمِينِهِ، يُخْفِيهَا مِنْ شِمَالِهِ).

قال أبو عيسى الترمذي رحمه الله تعالى: إسناد حسن غريب.

[الترمذي]

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**Hadith 48 :**

Busr b. Jahhash narrated that the Prophet (ﷺ) put saliva in his palm and placed his forefinger there and said: Allah says: How can a son of Adam escape Me? I created you from something like this, and when you take your last breath (there the Prophet (ﷺ) pointed to his throat), you say you shall be charitable. But where is the time for charity now?

*[Al-Nasa'i]*

عَنْ بُسْرِ بن جَحَّاشٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: بَزَقَ النَّبِيُّ ﷺ فِي كَفِّهِ، ثُمَّ وَضَعَ أُصْبُعَهُ السَّبَّابَةَ، وَقَالَ: (يَقُولُ اللَّهُ، ـ عَزَّ وَجَلَّ ـ : أَنَّى يُعْجِزُنِي ابنُ آدَمَ، وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، فَإِذَا بَلَغَتْ نَفْسُكَ هَذِهِ، وَأَشَارَ إِلَى حَلْقِهِ، قُلْتَ: أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَةِ).

[النسائي]

# Chapter 16

# The Merits of Fasting

# ما جاء في الصيام وفضله

**Hadith 49 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: Fasting is for My sake and I shall reward for it the person who abstains from his sexual desire (and refrains from) eating and drinking for My sake. Fasting is a protection (from Hell); the person who fasts has two moments of joy, one when he breaks the fast and the other when he meets the Lord. Indeed the odour of the fasting person's mouth is more pleasing to Me than the perfume of musk.

*[Bukhari]*

حَدَّثَنَا أَبُو نُعَيْم، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِح، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: (يَقُولُ اللَّهُ ـ عَزَّ وَجَلَّ ـ الصَّوْمُ لِي، وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَأَكْلَهُ وَشُرْبَهُ مِنْ أَجْلِي، وَالصَّوْمُ جُنَّةٌ، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ حِينَ يُفْطِرُ، وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ).

[البخاري]

## Chapter 17

# The Prophet's Prayer for His Community on the Day of Arafah

# ما جاء في دعاء النبي ﷺ لأمّته يوم عرفة

**Hadith 50 :**

Abbas b. Mirdas al-Sulami narrated that the Prophet (ﷺ) prayed for his people on the night of Arafah and his prayer was granted.

(Allah said:) I forgive them all, except the oppressor; I shall take from him and give it to the oppressed. The Prophet (ﷺ) said: O my Lord, If You wished, You could grant Paradise to the oppressed and forgive the oppressor.

But Allah did not respond that evening. When the Prophet (ﷺ) was in Muzdalifa next morning, he repeated the same prayer, and what he prayed for was granted. The narrator said that the Prophet (ﷺ) laughed or smiled. Abu Bakr and `Umar said to him: May my father and mother be thy ransom! This is an hour when you do not normally laugh. What made you laugh? May Allah grant you happiness!

The Prophet (ﷺ) said: When Iblis, the enemy of Allah, knew that Allah had answered my prayer and had forgiven my people, he took dust and began to pour it on his head and wailed and cursed. It pleased me to see his anguish.

*[Ibn Majah]*

عَنْ عَبْدِ اللَّهِ بْنِ كِنَانَةَ بْنِ عَبَّاسِ بْنِ مِرْدَاسٍ السُّلَمِيِّ، أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ دَعَا لأُمَّتِهِ عَشِيَّةَ عَرَفَةَ، فَأُجِيبَ: (إِنِّي قَدْ غَفَرْتُ لَهُمْ مَا خَلاَ الظَّالِمَ، فَإِنِّي آخُذُ لِلْمَظْلُومِ مِنْهُ، قَالَ: أَيْ رَبِّ، إِنْ شِئْتَ أَعْطَيْتَ الْمَظْلُومَ مِنَ الجَنَّةِ، وَغَفَرْتَ لِلظَّالِمِ، فَلَمْ يُجَبْ عَشِيَّةً، فَلَمَّا أَصْبَحَ بِالْمُزْدَلِفَةِ، أَعَادَ الدُّعَاءَ فَأُجِيبَ إِلَى مَا سَأَلَ، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ أَوْ قَالَ: تَبَسَّمَ، فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ: بِأَبِي أَنْتَ وَأُمِّي، إِنَّ هَذِهِ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ فِيهَا، فَمَا الَّذِي أَضْحَكَكَ؟ ـ أَضْحَكَ اللَّهُ سِنَّكَ ـ قَالَ: إِنَّ عَدُوَّ اللهِ إِبْلِيسَ لَمَّا عَلِمَ أَنَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ قَد اسْتَجَابَ دُعَائِي وَغَفَرَ لأُمَّتِي، أَخَذَ التُّرَابَ، فَجَعَلَ يَحْثُوهُ عَلَى رَأْسِهِ، وَيَدْعُو بِالْوَيْلِ وَالثُّبُورِ، فَأَضْحَكَنِي مَا رَأَيْتُ مِنْ جَزَعِهِ).

[ابن ماجه]

## Chapter 18

# Jihad in the Path of Allah

# الجهاد في سبيل الله

**Hadith 51 :**

Ibn `Umar narrated from the Prophet (ﷺ) what he narrated from his Lord: If I return a person (from a battle in My cause) I guarantee him that he would return with reward and booty, and if I take his soul, I forgive him and show him mercy.

*[Al-Nasa'i]*

عَنِ ابْنِ عُمَرَ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِيه عَنْ رَبِّه: (ضَمِنْتُ لَهُ أَنْ أَرْجعَهُ إِنْ أَرْجَعْتُهُ، بِمَا أَصَابَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، وَإِنْ قَبَضْتُهُ غَفَرْتُ لَهُ، وَرَحِمْتُهُ).

[النسائي]

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**Hadith 52 :**

Jabir b. `Abdullah narrated that the Prophet (ﷺ) asked (him): O Jabir, why do I see you so down-hearted? I said: O Messenger of Allah, my father has become a martyr, he was killed on the day of Battle of Uhud. He has left behind dependants and debt. The Prophet (ﷺ) said: Should I not give you the good news of how your father

was received by Allah? I said: Yes, O Messenger of Allah!

The Prophet (ﷺ) said: Allah has not spoken to anyone except through a veil, but Allah brought your father to life and spoke to him face to face. Allah said: O My servant, tell Me your wish and I shall fulfil it. Your father said: O my Lord, give me life so that I shall be killed for You once more. The Lord said: I have already decreed that there shall be no return.

Jabir b. `Abdullah said that the following verse was then revealed.

*"Think not of those who are killed in the path of Allah, as dead".*

Qur'an: 3.169

*[Al-Tirmidhi]*

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ قَالَ: لَقِيَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا جَابِرُ، مَا لِي أَرَاكَ مُنْكَسِراً؟ قُلْتُ: يَا رَسُولَ اللَّهِ، اسْتُشْهِدَ أَبِي، قُتِلَ يَوْمَ أُحُد، وَتَرَكَ عِيَالاً وَدَيْناً، قَالَ: أَفَلاَ أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ؟ قُلْتُ: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: مَا كَلَّمَ اللَّهُ أَحَداً قَطُّ، إِلاَّ مِنْ وَرَاءِ حِجَاب، وَأَحْيَا أَبَاكَ، فَكَلَّمَهُ كِفَاحاً فَقَالَ: يَا عَبْدِي، تَمَنَّ عَلَيَّ أُعْطِكَ، قَالَ: يَا رَبِّ، تُحيِينِي، فَأُقْتَلُ فِيكَ ثَانِيةً، قَالَ الرَّبُّ ـ عَزَّ وَجَلَّ ـ إِنَّهُ قَدْ سَبَقَ مِنِّي أَنَّهُمْ لاَ يَرْجِعُونَ، قَالَ: وَأُنْزِلَتْ هَذِهِ الآيَةُ: ﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًا... ﴾ الآية.

قال الترمذي رحمه الله تعالى: حديث حسن غريب.

[الترمذي]

* * *

**Hadith 53 :**

Masruq said, we asked Ibn Mas'ud about the following verse:

*Think not of those who are killed in the path of Allah, as dead. Nay, they are living. They are being sustained by their Lord.*

(Qur'an: 3.169)

Ibn Mas'ud answered: We indeed enquired (from the Prophet) about this verse. The Prophet explained: The spirits of the martyrs are in the belly of green birds which have lamps suspended by the Throne. The spirits move about in Paradise at their will and then they return to the lamps.

Allah appeared to the spirits and said: Do you have any wish? They said: What should we wish? We are moving about in Paradise at our will. Allah repeated this question to them three times. When they realised that they would not be freed from the question, they said: O Lord, we desire that our spirits be returned to our bodies, so that we may be killed in Your Path once again. When Allah saw that they had no need, they were left alone.

*[Muslim]*

عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، قَالَ: سَأَلْنَا، أَوْ سَأَلْتُ عَبْدَ اللَّهِ (أَي ابن مسعود) عَنْ هَذِهِ الآيَةِ: ﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ ﴾، قَالَ: (أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ، فَقَالَ: أَرْوَاحُهُمْ في جَوْفِ طَيْرٍ خضر، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلَاعَةً، فَقَالَ: هَلْ تَشْتَهُونَ شَيْئاً؟ قَالُوا: أَيَّ شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ

حَيْثُ شِئْنَا؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلاَثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ، نُرِيدُ أَن تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا، حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوا).

[مسلم]

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**Hadith 54 :**

`Irbad b. Sariya narrated that the Prophet (ﷺ) said: Martyrs and those who died in their beds took to our Lord their dispute regarding those who died in a plague. The Martyrs said that they were our brothers who were killed as we were killed. Those who died on their beds said: They were our brothers; they died as we died.

Our Lord then said: Look at their wounds! If their wounds resemble the wounds of those who were killed, they will be considered as one of them and would be ranked with them. And Lo, their wounds were similar![9]

*[Al-Nasa'i]*

عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (يَخْتَصِمُ الشُّهَدَاءُ وَالْمُتَوَفَّوْنَ عَلَى فُرُشِهِمْ إِلَى رَبِّنَا، فِي الَّذِينَ يُتَوَفَّوْنَ مِنَ الطَّاعُونِ، فَيَقُولُ الشُّهَدَاءُ: إِخْوَانُنَا قُتِلُوا كَمَا قُتِلْنَا، وَيَقُولُ الْمُتَوَفَّوْنَ عَلَى فُرُشِهِمْ: إِخْوَانُنَا مَاتُوا كَمَا مِتْنَا، فَيَقُولُ رَبُّنَا: انْظُرُوا إِلَى جِرَاحِهِمْ، فَإِنْ أَشْبَهَ جِرَاحُهُمْ جِرَاحَ الْمَقْتُولِينَ، فَإِنَّهُمْ مِنْهُمْ وَمَعَهُمْ، فَإِذَا جِرَاحُهُمْ قَدْ أَشْبَهَتْ جِرَاحَهُمْ).

[النسائي]

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**Hadith 55 :**

Sulayman b. Burayda narrated from his father that the Prophet (ﷺ) said: Wives of those who fight in the path of Allah are as sacrosanct to those who stay behind, as are their own mothers. So, if someone takes the place of the *Mujahid* (one who has gone away in the Path of Allah) and violates his wife (who is sacrosanct), Allah would say to the *mujahid* on the Day of Judgement: Take what you like from the good deeds of this person who betrayed you and violated your family! (And the Prophet said to the Companions:) What do you think?

*[Al-Nasa'i]*

**حديث من خان غازياً في أهله**

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَإِذَا خَلَفَهُ فِي أَهْلِهِ فَخَانَهُ، قِيلَ لَهُ يَوْمَ الْقِيَامَةِ: هَذَا خَانَكَ فِي أَهْلِكَ، فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ، فَمَا ظَنُّكُمْ؟).

[النسائي]

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**Hadith 56 :**

Abdullah b. Mas'ud narrated that the Prophet (ﷺ) said: (On the Day of Judgement) a man would come holding another man's hand and say: O my Lord, I was killed by this man!

Allah would say: Why did you kill him?

He would say: I killed him so that the honour and glory will be Yours.

Allah would say: It is indeed Mine.

Then a man will come holding the hand of another and say: I was killed by this man.

Allah would say: Why did you kill him?

And the man would say: So that the glory will belong to such and such a person.

Allah would say: Glory does not belong to him!

The man would receive the punishment due for his sin.[10]

*[Al-Nasa'i]*

باب تعظيم الدم

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: (يَجِيءُ الرَّجُلُ آخِذاً بِيَدِ الرَّجُلِ، فَيَقُولُ: يَا رَبِّ، هَذَا قَتَلَنِي، فَيَقُولُ اللَّهُ لَهُ: لِمَ قَتَلْتَهُ؟ فَيَقُولُ: قَتَلْتُهُ لِتَكُونَ الْعِزَّةُ لَكَ، فَيَقُولُ: فَإِنَّهَا لِي، وَيَجِيءُ الرَّجُلُ آخِذاً بِيَدِ الرَّجُلِ، فَيَقُولُ: إِنَّ هَذَا قَتَلَنِي، فَيَقُولُ اللَّهُ لَهُ: لِمَ قَتَلْتَهُ؟ فَيَقُولُ: لِتَكُونَ الْعِزَّةُ لِفُلَانٍ، فَيَقُولُ: إِنَّهَا لَيْسَتْ لِفُلَانٍ، فَيَبُوءُ بِإِثْمِهِ).

[النسائي]

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**Hadith 57 :**

Abdullah b. Mas'ud narrated that the Prophet (ﷺ) said: Allah wondered at the man who fought in the path of Allah and was defeated and knew his burden of sins, so he returned to battle until he was killed.

Allah said to the angels: Look at my servant; he returned (to battle) desirous of what I have (in store) and out of fear of what I have (in store) until he was killed.

*[Abu Da'ud]*

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَجِبَ رَبُّنَا مِنْ رَجُلٍ غَزَا فِي سَبِيلِ اللَّهِ، فَانْهَزَمَ، فَعَلِمَ مَا عَلَيْهِ فَرَجَعَ حَتَّى أُهْرِيقَ دَمُهُ، فَيَقُولُ اللَّهُ تَعَالَى، لِمَلَائِكَتِهِ: «انْظُرُوا إِلَى عَبْدِي رَجَعَ رَغْبَةً فِيمَا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، حَتَّى أُهْرِيقَ دَمُهُ».

[أبو داود]

Chapter 19

# The Doubling of a Reward for the Followers of Muhammad (ﷺ)

# تضعيف الأجر على الأعمال لأمة محمد ﷺ

**Hadith 58 :**

`Abdullah b. `Umar narrated that the Prophet (ﷺ) said: The parable concerning you, the Jews and the Christians, is like that of a man who employed workers and said: Who will work for me to the middle of the day for a small gold piece?. The Jews worked for a small gold piece each. Similarly the Christians worked for the same reward. Then you worked from the time between the `*asr* prayer and the *maghrib* prayer for two small gold pieces each.

The Jews and Christians were angered and said: We worked more and received less. Allah said: Have I deprived you of anything that is due to you? They said: No. Allah said: Then this is My Favour which I give to whomever I please.

*[Bukhari]*

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، ـ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ ـ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّمَا مَثَلُكُمْ وَالْيَهُودِ

وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالاً، فَقَالَ: مَنْ يَعْمَلْ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ، قِيرَاطٍ، فَعَمِلَتِ الْيَهُودُ عَلَى قِيرَاطٍ، ثُمَّ عَمِلَتِ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ أَنْتُمُ الَّذِينَ تَعْمَلُونَ مِنْ صَلاَةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى، وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلاً، وَأَقَلُّ عَطَاءً، قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئاً؟ قَالُوا: لاَ، قَالَ: فَذَلِكَ فَضْلِي، أُوتِيهِ مَنْ أَشَاءُ».

[البخاري]

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**Hadith 59 :**

Abu Musa al-Ash'ari narrated that the Prophet (ﷺ) said: The parable concerning the Jews, the Christians and the Muslims, is like that of a man who hired people to work for him for a day until nightfall for a specified wage.

These people worked for him until midday and said: We have no need for the wage you promised, and the work which we did may remain unrewarded. He said to them: Do not do that! Complete the rest of your work and take your full wage. But they refused and left.

The man hired some other people following them and said to them: Work for the rest of the day and you will have the wage that I promised the previous group. These people worked till *`asr* time and said: You can have the work we have done for nothing and keep the wage you promised. He said: Complete the rest of your work, for only a small amount of time remains.

And then he hired other people to work for the rest of the day. These people worked till the sun had set and took

the full wage of the previous groups. This is a parable illustrating them (the Jews, the Muslims and the Christians) and what they accepted of this light (of guidance).

*[Bukhari]*

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْد، عَنْ أَبِـي بُرْدَةَ، عَنْ أَبِـي مُوسَى الأَشْعَرِيِّ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِـيِّ ﷺ قَالَ: (مَثَلُ الْمُسْلِمِينَ، وَالْيَهُودِ، وَالنَّصَارَى، كَمَثَلِ رَجل اسْتَأْجَرَ قَوْماً يَعْمَلُونَ لَهُ عَمَلاً يَوْماً إِلَى اللَّيْلِ، عَلَى أَجْرٍ مَعْلُوم، فَعَمِلُوا لَهُ إِلَى نِصْفِ النَّهَارِ فَقَالُوا: لاَ حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بَاطِلٌ، فَقَالَ لَهُمْ، لاَ تَفْعَلُوا أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلاً، فَأَبَوْا وَتَرَكُوا، وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ، فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ هَذَا، وَلَكُمُ مَا شَرَطْتُ لَهُمْ مِنَ الأَجْرِ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ الْعَصْرِ، قَالُوا: لَكَ مَا عَمِلْنَا بَاطِلٌ، وَلَكَ الأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ، فَقَالَ لَهُمْ، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّ مَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ، وَاسْتَأْجَرَ قَوْماً أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ، فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتْ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ).

[البخاري]

## Chapter 20

# The Reward for Patience in Adversity

# جزاء الصبر على المصيبة

**Hadith 60 :**

Anas b. Malik narrated from the Prophet (ﷺ) that Allah said: When I test My servant with the loss of two loved ones (i.e. his eyes), and he shows patience I give him Paradise as a reward.

*[Bukhari]*

حَدَّثَنَا عَبْدُ اللَّهِ بْنِ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَني ابْنُ الْهَادِ، عَنْ عَمْرو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَس بْنِ مَالِكٍ ــ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ــ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّ اللَّهَ تَعَالَى قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ، عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ). يريد عينيه.

[البخاري]

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**Hadith 61 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: When I take away My believing servant's favoured son from the world and he shows patience in anticipation of a reward in the Hereafter, then I have no reward for him except Paradise.

*[Bukhari]*

حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرٍو (هو ابن أَبـي عمرو مولى المطلب) عَـنْ سَعِيـدِ الْمَقْبُـرِيِّ، عَـنْ أَبـي هُـرَيْـرَةَ ـ رَضِـيَ اللَّـهُ عَنْـهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (يَقُولُ اللَّهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ، إِلَّا الْجَنَّةَ).

[البخاري]

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**Hadith 62 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: If a Muslim couple suffer the death of three children in the age of innocence, Allah would admit them to Paradise on account of His Bounteous Compassion for the children. The Prophet (ﷺ) said that the children will be told to enter Paradise. But the children would say: Not until our parents have entered! Then Allah would say: Enter Paradise, you and your parents.

*[Al-Nasa'i]*

عَنْ أَبـي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبـيِّ ﷺ قَالَ: (مَا مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلَاثَةُ أَوْلَادٍ، لَمْ يَبْلُغُوا الْحِنْثَ، إِلَّا أَدْخَلَهُمَا اللَّهُ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمُ الْجَنَّةَ، قَالَ: يُقَالُ لَهُمْ: ادْخُلُوا الْجَنَّةَ، فَيَقُولُونَ: حَتَّى يَدْخُلَ آبَاؤُنَا، فَيَقُولُ: ادْخُلُوا أَنْتُمْ وَآبَاؤُكُمْ).

[النسائي]

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**Hadith 63 :**

Abu Umama narrated from the Prophet (ﷺ) that Allah said: O son of Adam, if you show patience in

anticipation of a reward from Allah at the first adversity, then I shall not be pleased with any other reward for you, except Paradise!

*[Ibn Majah]*

عَنْ أَبِي أُمَامَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنِ النَّبِيِّ ﷺ قَالَ: (يَقُولُ اللَّهُ سُبْحَانَهُ: ابْنَ آدَمَ، إِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الأُولَى، لَمْ أَرْضَ لَكَ ثَوَاباً إِلاَّ الْجَنَّةَ).

[ابن ماجه]

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**Hadith 64 :**

`Ali reported that the Prophet (ﷺ) said: A miscarried foetus argues before his Lord if his parents have been sent to Hell. The foetus will be told: O arguing foetus, take your parents into Heaven! He then would pull them with his umbilical cord until they enter Paradise.

*[Ibn Majah]*

عَنْ عَلِيٍّ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ السِّقْطَ لَيُرَاغِمُ (أي يغاضب ويجادل) رَبَّهُ إِذا أَدْخَلَ أَبَوَيْهِ النَّارِ، فيُقالُ: أَيُّها السِّقْطُ الْمُرَاغِمُ (أي المغاضب المجادل) رَبَّهُ، أَدْخِلْ أَبَوَيْكَ الْجَنَّةَ، فَيَجُرُّهُمَا بِسَرَرِهِ حَتَّى يُدْخِلَهُمَا الْجَنَّةَ).

[ابن ماجه]

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**Hadith 65 :**

Abu Musa al-Ash'ari narrated that the Prophet (ﷺ) said: When a child of Allah's servant dies, Allah says to His angels: Have you taken away the son of My servant? They say: Yes. Allah says: Have you taken away the fruit of his heart? They will say: Yes. Allah would say: What did My servant say? The angels would say: He praised you and said: We belong to Allah and to Him we shall return. Allah would say: Build for My servant a house in Paradise and call it the House of Praise.

*[Al-Tirmidhi]*

عَنْ أَبِـي مُوسَى الأَشْعَرِيِّ ــ رَضِيَ اللَّهُ عَنْهُ ــ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِذَا مَاتَ وَلَدُ الْعَبْدِ، قَالَ اللَّهُ لِمَلاَئِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُـولُ: قَبَضْتُـمْ ثَمَـرَةَ فُـؤَادِهِ؟ فَيَقُـولُـونَ: نَعَـمْ، فَيَقُـولُ: مَـاذَا قَـالَ عَبْـدِي؟ فَيَقُولُونَ: حَمِدَكَ، وَاسْتَرْجَعَ، فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتاً فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ).

قال أبو عيسى الترمذي رحمه الله: حديث حسن غريب.

[الترمذي]

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**Hadith 66 :**

`Ata' b. Yasar said that when a man becomes ill, Allah sends two angels to him and says to them: Take note of what the man says to his visitors.

When they visit him and if he praises Allah, the angels then report this to Allah even though He knows best. Then Allah says: I owe it to My servant that if I cause him to die, I should admit him to Paradise, and if I

give him health I should give him flesh better than his original flesh and blood better than his original blood and I should pardon him his sins.

*[Muwatta']*

عَنْ عطاء بن يسار، قال: إِذَا مَرِضَ الْعَبْدُ بَعَثَ اللَّهُ تَعَالَى إِلَيْهِ مَلَكَيْنِ، فَقَالَ: انْظُرَا مَاذَا يَقُولُ لِعُوَّادِهِ؟ فَإِنْ هُوَ إِذَا جَاءُوهُ حَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، رَفَعَا ذَلِكَ إِلَى اللَّهِ ـ عَزَّ وَجَلَّ ـ وَهُوَ أَعْلَمُ ـ فَيَقُولُ: لِعَبْدِي عَلَيَّ إِنْ تَوَفَّيْتُهُ أَنْ أُدْخِلَهُ الْجَنَّةَ، وَإِنْ أَنَا شَفَيْتُهُ، أَنْ أُبْدِلَ لَهُ لَحْماً خَيْراً مِنْ لَحْمِهِ، وَدَماً خَيْراً مِنْ دَمِهِ، وَأَنْ أُكَفِّرَ عَنْهُ سَيِّئَاتِهِ.

[الموطأ]

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**Hadith 67 :**

Abu Hurayra narrated that the Prophet (ﷺ), accompanied by the narrator, visited a person suffering an illness. The Prophet (ﷺ) said: Rejoice, for Allah says that this illness is My Fire which I impose on My faithful servant in this world so that it will redeem his share of the Fire in the next world.

*[Ibn Majah]*

عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ أَنَّهُ عَادَ مَرِيضاً، وَمَعَهُ أَبُو هُرَيْرَةَ، مِنْ وَعَكٍ كَانَ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَبْشِرْ، فَإِنَّ اللَّهَ يَقُولُ: هِيَ نَارِي، أُسَلِّطُهَا عَلَى عَبْدِي الْمُؤْمِنِ فِي الدُّنْيَا، لِتَكُونَ حَظَّهُ مِنَ النَّارِ فِي الآخِرَةِ).

[ابن ماجه]

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**Hadith 68 :**

Abu Sa'id al-Khudri narrated that the Prophet (ﷺ) said: A person who knows the Qur'an (by heart) will be told when he enters Paradise to recite the Qur'an and ascend. This person will then recite and rise a step for every verse (he recites), until he reaches the last verse that he knows.

*[Ibn Majah]*

**حديث إقرأ واصعد**

عَـنْ أَبِـي سَعِيـدٍ الْخُـدْرِيِّ ـ رَضِـيَ اللَّـهُ عَنْـهُ ـ قَـالَ: قَـالَ رَسُولُ اللَّهِ ﷺ: (يُقَالُ لِصَاحِبِ الْقُرْآنِ إِذَا دَخَلَ الْجَنَّةَ: اقْرَأْ وَاصْعَدْ، فَيَقْرَأُ وَيَصْعَدُ بِكُلِّ آيَةٍ دَرَجَةً، حَتَّى يَقْرَأَ آخِرَ شَيْءٍ مَعَهُ).

[ابن ماجه]

## Chapter 21

# The Avoidance of Extreme Measures in Retaliation

# الإنكار على الإسراف في القصاص

**Hadith 74 :**

Abu Hurayra narrated that he heard the Prophet (ﷺ) say that an ant bit one of the prophets, and he ordered the ant nest to be burnt. Allah revealed to him: An ant bit you and you have burnt a community which glorified Allah.

*[Bukhari]*

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنْ قَرَصَتْكَ نَمْلَةٌ، أَحْرَقْتَ أُمَّةً تُسَبِّحُ اللَّهَ؟).

[البخاري]

**Chapter 22**

# The Prophet's Compassion for His Community and His Prayers For Them

# شفقة النبـي ﷺ على أمّته ودعاؤه لهم

**Hadith 70 :**

Abdullah b. `Amr b. al-`As narrated that the Prophet (ﷺ) recited the Words of Allah in relation to Abraham:

*O my Lord, they have indeed led astray many among mankind, he then who follows my ways is of me.*

(Qur'an: 14.36).

Then he quoted Jesus (ﷺ)

*If Thou dost punish them they are Thy servants; if Thou dost*

*forgive them Thou art the Exalted in power, the Wise*

(Qur'an: 5.121)

Then the Prophet (ﷺ) raised his hands in prayer and said `O Allah, my people! my people! and wept.

Allah said: O Jibreel, go to Muhammad (and Allah knows best) and ask him what makes him cry[11]? Jibreel went to the Prophet (ﷺ) and asked him. The Prophet (ﷺ) then informed him of what he had said (whilst Allah knows best). Allah said: Jibreel, go to Muhammad and

say: We shall make you happy with regard to your people and shall not cause you grief.

*[Muslim]*

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ، حَدَّثَهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ ــ رَضِيَ اللَّهُ عَنْهُمَا ــ أَنَّ النَّبِيَّ ﷺ تَلاَ قَوْلَ اللَّهِ تَعَالَى فِي إِبْرَاهِيمَ ﷺ: ﴿ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى . . . ﴾ الآية، وَقَالَ عِيسَى ﷺ: ﴿ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾ ﴾ فَرَفَعَ يَدَيْهِ، وَقَالَ: اللَّهُمَّ أُمَّتِي . . . أُمَّتِي، وَبَكَى، فَقَالَ اللَّهُ ــ عَزَّ وَجَلَّ ــ : يَا جِبْرِيلُ، اذْهَبْ إِلَى مُحَمَّدٍ ــ وَرَبُّكَ أَعْلَمُ ــ فَسَلْهُ: مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ ــ عَلَيْهِ السَّلاَمُ ــ فَسَأَلَهُ، فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِمَا قَالَ ــ وَهُوَ أَعْلَمُ؟ فَقَالَ اللَّهُ تَعَالَى: يَا جِبْرِيلُ، اذْهَبْ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلاَ نَسُوءُكَ.

[مسلم]

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**Hadith 71 :**

Thawban narrated that the Prophet (ﷺ) said: Allah gathered up for me the earth so that I was able to see its Eastern and Western regions and I saw that the realm of my people would reach as far on the earth as was gathered up for me. I was given two treasures, red and white (gold and silver) and I prayed to my Lord for my people not to destroy them by a widespread famine and not to impose upon them an enemy from outside the community who would annihilate them.

My Lord said: O Muhammad, I have made a decree which will not be overturned and I give you an undertaking for your people that I shall not destroy them with widespread famine and that I shall not impose on them any enemy from outside who would annihilate them, even if this enemy comes upon them from all the corners of the earth, until and unless they destroy and take each other captive.

*[Muslim]*

## حديث إن الله زوى لي الأرض

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ زَوَى لِيَ الأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا، وَأُعْطِيتُ الْكَنْزَيْنِ: الأَحْمَرَ، وَالأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لأُمَّتِي أَنْ لاَ يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ، وَأَنْ لاَ يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ، إِنِّي إِذَا قَضَيْتُ قَضَاءً، فَإِنَّهُ لاَ يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ لأُمَّتِكَ أَنْ لاَ أُهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ، وَأَنْ لاَ أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ يَسْتَبِيحُ بَيْضَتَهُمْ، وَلَوِ اجْتَمَعَ عَلَيْهِمْ مِنْ أَقْطَارِهَا ـ أَوْ قَالَ: مِنْ بَيْنِ أَقْطَارِهَا ـ حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضاً، وَيَسْبِي بَعْضُهُمْ بَعْضاً).

[مسلم]

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**Hadith 72 :**

Amir b. Sa'd narrated from his father that the Prophet (ﷺ) came one day from al-Aliya and when he passed by the mosque of Banu Mu'awiya, he entered the mosque and prayed two *rak'as*. We prayed with him. He made supplication to his Lord for a long time and then said: I asked my Lord for three things. He granted me two of them and denied me one. I asked my Lord not to destroy my people with famine, and this He granted me. I asked Him not to destroy my people with drowning, and this He granted me. I finally asked Him not to put enmity between my people, and this He denied me.

*[Muslim]*

وَحَدَّثَنَا ابْنُ نُمَيْرٍ ــ واللفظ له ــ حَدَّثَنَا أَبِـي، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيم، أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْم مِنَ الْعَالِيَةِ، حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، دَخَلَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّيْنَا مَعَهُ، وَدَعَا رَبَّهُ طَوِيلاً، ثُمَّ انْصَرَفَ إِلَيْنَا، فَقَالَ: (سَأَلْتُ رَبِّـي ثَلاَثاً، فَأَعْطَانِي اثْنَتَيْنِ، وَمَنَعَنِي وَاحِدةً، سَأَلْتُ رَبِّـي أَنْ لاَ يُهْلِكَ أُمَّتِي بِالسَّنَةِ، فَأَعْطَانيها، وَسَأَلْتُهُ أَنْ لاَ يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لاَ يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَمَنَعَنِيهَا).

[مسلم]

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**Hadith 73 :**

Thawban narrated that the Prophet (ﷺ) said: The earth was gathered up for me until I saw the Eastern and the Western regions, and I was given two treasures- the yellow (or the red) and the white (that is, gold and silver) and I was told: Your realm will extend to the area that is

gathered up for you. I asked Allah three things: that He would not impose famine on my people which would cause widespread death and destruction, not to divide them into groups, and that they do not tyrannise each other. Then Allah said: If I decide a matter it cannot be revoked. I shall not impose on your people hunger which would destroy them. I shall not gather (their enemies) from all the corners of the earth against them until and unless they have destroyed and killed each other. (The Prophet (ﷺ) said): When my people employ the sword among themselves, it would not be lifted from them until the Day of Judgement.

(The Prophet (ﷺ) said): When my people begin to use the sword, it would not be lifted from them until the Day of Judgement.

One of the things which I fear for my people is *imams* who mislead. (He also said:) there shall be tribes from my people who will worship idols, others will join the polytheists, and before the Hour there shall be the dajjals, liars, who will number about thirty and each of whom will claim to be a prophet. But there will always be a section of my people who will abide by the Truth and they shall be victorious. They shall not be harmed by those who oppose them until Allah's Decree comes.

*[Ibn Majah]*

عَنْ ثَوْبَانْ مَوْلَى رَسُولِ اللَّهِ ﷺ وَرَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: (زُوِيَتْ لِيَ الأَرْضُ، حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَأُعْطِيتُ
الْكَنْزَيْنِ: الأَصْفَرَ ــ (أَوِ الأَحْمَرَ)، وَالأَبْيَضَ (يعني الذهب والفضّة) ــ وَقِيلَ
لِي: إِنَّ مُلْكَكَ إِلَى حَيْثُ زُوِيَ لَكَ، وَإِنِّي سَأَلْتُ اللَّهَ ــ عَزَّ وَجَلَّ ــ ثَلَاثاً:
أَنْ لَا يُسَلِّطَ عَلَى أُمَّتِي جُوعاً، فَيُهْلِكَهُمْ بِهِ عَامَّةً، وَأَنْ لَا يَلْبِسَهُمْ شِيَعاً،

وَيُذِيقَ بَعْضَهُمْ بَأْسَ بَعْضٍ، وَأَنَّهُ قِيلَ لِي: إِذَا قَضَيْتُ قَضَاءً فَلاَ مَرَدَّ لَهُ، وَإِنِّي لَنْ أُسَلِّطَ عَلَى أُمَّتِكَ جُوعاً، فَيُهْلِكَهُمْ فِيهِ، وَلَنْ أَجْمَعَ عَلَيْهِمْ مِنْ بَيْنِ أَقْطَارِهَا، حَتَّى يُفْنِيَ بَعْضُهُمْ بَعْضاً، وَيَقْتُلَ بَعْضُهُمْ بَعْضاً، فَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي، فَلَنْ يُرْفَعَ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّ مِمَّا أَتَخَوَّفُ عَلَى أُمَّتِي أَئِمَّةً مُضِلِّينَ وَسَتَعْبُدُ قَبَائِلُ مِنْ أُمَّتِي الأَوْثَانَ، وَسَتَلْحَقُ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ، وَإِنَّ بَيْنَ يَدَيِ السَّاعَةِ دَجَّالِينَ، كَذَّابِينَ، قَرِيباً مِنْ ثَلاَثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَلَنْ تَزَالَ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ).

[ابن ماجه]

## Chapter 23

# Allah's Mercy supercedes His Anger, and His Acceptance of Sinners' Repentance

# ما جاء في أن رحمة الله غلبت غضبه، وقبول التوبة من المذنبين

**Hadith 74 :**

Abu Hurayra narrated from the Prophet (ﷺ) that when Allah created mankind, He gave an undertaking to them in His Book, which is with Him on the Throne: My Mercy will overcome My anger.

*[Bukhari]*

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِـي حَمْزَةَ، عَنِ الأَعْمَش، عَنْ أَبِـي صَالح، عَنْ أَبِـي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِـيِّ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ في كِتَابِه، هُوَ يَكْتُبُ عَلَى نَفْسِهِ وَهُوَ وَضِعٌ عِنْدَهُ عَلَى الْعَرْشِ، «إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِـي».

[البخاري]

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**Hadith 75 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: A man committed a sin and then said `O Lord, I have

committed a sin, forgive me'. Then his Lord said: Did My servant know that he has a Lord who forgives sins and also punishes?

Lo! I have forgiven My servant.

Then some time passed and he again committed a sin, and said, 'O Lord I have committed a sin forgive me'. Allah again said: Did My servant know that he has a Lord who forgives sins and also punishes? And He forgave him.

Then after some time he committed a sin and said: `O my Lord, I have committed another sin, forgive me for it'!. Allah said: Did My servant know that he has a Lord who forgives sins and punishes for it? I have forgiven My servant three times; let him do what he likes.

*[Bukhari]*

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، ـ سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي عَمْرَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: (إِنَّ عَبْداً أَصَابَ ذَنْباً ـ وَرُبَّمَا قَالَ: أَذْنَبَ ذَنْباً ـ فَقَالَ: رَبِّ أَذْنَبْتُ ذَنْباً ـ وَرُبَّمَا قَالَ: أَصَبْتُ ـ فَاغْفِرْ لِي، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ، ثُمَّ أَصَابَ ذَنْباً ـ أَوْ قَالَ أَذْنَبَ ذَنْباً، ـ فَقَالَ: رَبِّ، أَذْنَبْتُ ـ أَوْ أَصَبْتُ آخَرَ، فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ، ثُمَّ أَذْنَبَ ذَنْباً، ـ وَرُبَّمَا قَالَ: أَصَابَ ذَنْباً، فَقَالَ: رَبِّ، أَصَبْتُ أَوْ قَالَ: أَذْنَبْتُ آخَرَ، فَاغْفِرْهُ لِي، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ، غَفَرْتُ لِعَبْدِي ثَلاَثاً، فَلْيَعْمَلْ مَا شَاءَ).

[البخاري]

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**Hadith 76 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: I am as My servant thinks (hopes) that I am and I shall be with him when he remembers Me. (The Prophet (ﷺ) said:) By Allah, Allah is indeed more joyful at the repentance of a servant than any of you when he finds his lost property in the desert. (Allah says:) Whoever comes to me a hand-span I come closer to him an arm's length; whoever comes an arm's length to Me I approach him with the span of two arms outstretched. When the servant comes to Me walking I go to him running.

*[Muslim]*

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: (قَالَ الله ـ عَزَّ وَجَلَّ ـ : أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي، واللَّهِ، للَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ، مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاةِ، ومنْ تَقَرَّبَ إِلَيَّ شِبْراً، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً، وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً، تَقَرَّبْتُ إِلَيْهِ بَاعاً، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أُهَرْوِلُ) . .

[مسلم]

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**Hadith 77 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Two men from among those who entered the Fire were screaming loudly. The Lord said: Bring them out! When thay were brought out, Allah said: Why did your screaming increase? They said: We did that so that You will have mercy on us. Allah said: My Mercy for you is

that you go back and throw yourselves where you were in the Fire.

They go away and one of them throws himself into the Fire. Allah turns the Fire into coolness and peacefulness for him. The other person stands still and does not throw himself (into the Fire). Allah says to him: What prevented you from throwing yourself (into the Fire) as your friend had done? He says, O my Lord, I hoped that you would not send me back after you had brought me out! The Lord would say to him: You will have your hope fulfilled. Then both of them would enter Paradise with Allah's Mercy.

*[Al-Tirmidhi]*

عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: (إِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَ النَّارَ، اشْتَدَّ صِيَاحُهُمَا، فَقَالَ الرَّبُّ ـ عَزَّ وَجَلَّ ـ أَخْرِجُوهُمَا، فَلَمَّا أُخْرِجَا قَالَ لَهُمَا: لأَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا؟ قَالاَ: فَعَلْنَا ذَلِكَ لِتَرْحَمَنَا، قَالَ: إِنَّ رَحْمَتِي لَكُمَا أَنْ تَنْطَلِقَا فَتُلْقِيَا بِأَنْفُسِكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ فَيَنْطَلِقَانِ، فَيُلْقِي أَحَدُهُمَا نَفْسَهُ، فَيَجْعَلُهَا عَلَيْهِ بَرْداً وَسَلاَماً، وَيَقُومُ الآخَرُ فَلاَ يُلْقِي نَفْسَهُ، فَيَقُولُ لَهُ الرَّبُّ ـ عَزَّ وَجَلَّ ـ: مَا مَنَعَكَ أَنْ تُلْقِيَ نَفْسَكَ كَمَا أَلْقَى صَاحِبُكَ؟ فَيَقُولُ: يَا رَبِّ، إِنِّي لأَرْجُو أَنْ لاَ تُعِيدَنِي فِيهَا، بَعْدَمَا أَخْرَجْتَنِي، فَيَقُولُ لَهُ الرَّبُّ: لَكَ رَجَاؤُكَ، فَيَدْخُلاَنِ جَمِيعاً الْجَنَّةَ بِرَحْمَةِ اللَّهِ).

[الترمذي]

## Chapter 24

# Allah Extracts Vows from the Miser Without Contradicting His Decree

# ما جاء في استخراج النذر من البخيل، وأنه لا يرد قضاء الله تعالى

**Hadith 78 :**

Abu Hurayra narrated from the Prophet (ﷺ) that (Allah said:) Vowing does not bring to man anything that I have not destined for him, whereas what I have destined for him does come to him. Through vowing, I cause the miser to part with some of his wealth.

*[Bukhari]*

وحَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّام بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: (لاَ يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ، وَلَكِنْ يُلْقِيه الْقَدَرُ، وَقَدْ قَدَّرْتُهُ لَهُ، أَسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ).

[البخاري]

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**Hadith 79 :**

The Prophet (ﷺ) said: The vow does not bring to

man anything that is not destined for him, but man is overcome by his destiny and Allah through the vow causes a miser to spend. What was not made easy for him is made easy. And Allah says: Spend and I shall spend on you!

*[Ibn Majah]*

عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ النَّذْرَ لاَ يَأْتِي ابْنَ آدَمَ بِشَيْءٍ إِلاَّ مَا قُدِّرَ لَهُ، وَلَكِنْ يَغْلِبُهُ الْقَدَرُ مَا قُدِّرَ لَهُ، فَيَسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ، فَيُيَسِّرُ عَلَيْهِ مَا لَمْ يَكُنْ يُيَسِّرُ عَلَيْهُ مِنْ قَبْلِ ذَلِكَ، وَقَدْ قَالَ اللَّهُ: (أَنْفِقْ، أُنْفِقْ عَلَيْكَ).

[ابن ماجه]

## Chapter 25

# The Encouragement of Virtue and the Discouragement of Vice

# ما جاء في الحث على الفضيلة والنهي عن الرذيلة

**Hadith 80 :**

Hudhayfa narrated that the Prophet (ﷺ) said: Angels received the spirit of a man from among those who came before you and they said to him, "Did you do anything good?" He said, "No." They said: Try to remember. He said, "I used to give loans to people and I used to instruct my young men to give more time to one who is suffering hardship and be lenient with the more fortunate. Allah said: Be lenient with this man.

*[Muslim]*

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، أَنَّ حُذَيْفَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (تَلَقَّتِ الْمَلاَئِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، فَقَالُوا: أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئاً؟ قَالَ: لاَ، قَالُوا: تَذَكَّرْ، قَالَ: كُنْتُ أُدَايِنُ النَّاسَ فَآمُرُ فِتيَانِي أَنْ يُنْظِرُوا الْمُعْسِرَ، وَيَتَجَوَّزُوا عَنِ الْمُوسِرِ، قَالَ: قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ : تَجَوَّزُوا عَنْهُ).

[مسلم]

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**Hadith 81 :**

Hudhayfa narrated: A man met his Lord. The Lord said: What deeds have you performed? He said: I have done little good, except that I used to be a wealthy man and I used to seek repayment from people and I would accept what was affordable and would forgo that which was difficult (for people to pay). Allah said: (to the angels): Let go of my servant.

*[Muslim]*

وفي رواية ثانية لمسلم، بسنده إِلَى رِبْعِيِّ بْنِ حِرَاشٍ، قَالَ: اجْتَمَعَ حُذَيْفَةُ، وَأَبُو مَسْعُودٍ، فَقَالَ حُذَيْفَةُ: رَجُلٌ لَقَى رَبَّهُ ـ عَزَّ وَجَلَّ ـ فقَالَ: مَا عَمِلْتَ؟ قَالَ: مَا عَمِلْتُ مِنَ الْخَيْرِ، إِلاَّ أَنِّي كُنْتُ رَجُلاً ذَا مَال، فَكُنْتُ أُطَالِبُ به النَّاسَ، فَكُنْتُ أَقْبَلُ الْمَيْسُورَ، وَأَتَجَاوَزُ عَنِ الْمَعْسُورِ، فَقَالَ: تَجَاوَزُوا عَنْ عَبْدِي. قَالَ أَبُو مَسْعُودٍ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

[مسلم]

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**Hadith 82 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: There was a man who had never done anything good and he used to lend money to people. He would say to his employee: Collect (from the borrower) what is affordable and leave what is difficult (for people to pay) and be lenient. Perhaps Allah would forgive me.

When the man died, Allah said to him: Did you ever do a good deed? He said: No, except that I had a servant and I used to lend to people, and when I would send my servant to collect debts, I would say to him, "Collect (from the borrower) what is affordable and leave what is

difficult and be lenient. Perhaps Allah would forgive me". Allah would say: I have forgiven you.

*[Al-Nasa'i]*

**أخرج هذا الحديث النسائي في سننه في**

**باب (حسن المعاملة والرفق في المطالبة)**

فقال بسنده إلى أَبـي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: (إِنَّ رَجُلاً لَمْ يَعْمَلْ خيْراً قطُّ، وَكَان يُدَاينُ النَّاسَ، فيَقُولُ لِرَسُولِهِ: خُذْ مَا تَيَسَّرَ، وَاتْرُكْ مَا عَسُرَ، وَتَجَاوَزْ لعَلَّ اللَّهُ تَعَالَى أَنْ يَتجَاوز عَنَّا، فلَمَّا هَلَكَ قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ لَهُ: هَلْ عَمِلْتَ خَيْراً قَطُّ؟ قَالَ: لاَ، إِلاَّ أَنَّهُ كَانَ لِي غُلاَمٌ، وَكُنْتُ أُدَاينُ النَّاسَ، فَإِذَا بَعَثْتُهُ لِيَتَقَاضَى، قُلْتُ لَهُ: خُذْ مَا تَيَسَّرَ، وَاتْرُكْ مَا عَسُرَ، وَتَجَاوَزْ، لَعَلَّ اللَّهَ يَتَجَاوَزُ عَنَّا، قَالَ اللَّهُ تَعَالَى: قَدْ تَجَاوَزْتُ عَنْكَ).

[النسائي]

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**Hadith 83 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: The gates of Heaven will be opened up on Monday and Thursday. Any man who has not associated another with Allah will be forgiven, except a man who is at enmity with his brother. For them it would be said: Hold them back until they have made peace!

*[Muslim]*

## حديث المتحابين في الله

حَدَّثَنَا قُتَيْبَةَ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِىءَ عَلَيْهِ، عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الإِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً، إِلاَّ رَجُلاً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ: أَنْظِرُوا هَذَيْنِ، حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا).

[مسلم]

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**Hadith 84 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Allah would say on the Day of Judgement: Where are those who love each other in the name of My Majesty? Today I shall offer them My Shade, when there is no shade except My Shade.

*[Muslim]*

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِىءَ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَعْمَرٍ، عَنْ أَبِي الْحُبَابِ، سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلاَلِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لاَ ظِلَّ إِلاَّ ظِلِّي).

[مسلم]

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**Hadith 85 :**

Mu'adh b. Jabal narrated that the Prophet (ﷺ) said that Allah said: My love is due for all those who love one another on account of Me, assemble together on account of Me, visit each other on account of Me and spend on each other on account of Me.

*[Muwatta']*

وأَخرج الإمام مالك حديثاً آخر: عَنْ مُعَاذِ بْنِ جَبَلٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (قَالَ اللَّهُ ـ تَبَارَكَ وَتَعَالَى ـ : وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَالْمُتَجَالِسِينَ فِيَّ، وَالْمُتَزَاوِرِينَ فِيَّ، وَالْمُتَبَاذِلِينَ فِيَّ).

[الموطا]

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**Hadith 86 :**

Mu'adh b. Jabal narrated that he heard the Prophet (ﷺ) say that Allah said: Those who love one another whilst glorifying Me will have platforms of light which will be the object of admiration by Prophets and Martyrs.

*[Al-Tirmidhi]*

عن معاذ بن جبل ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ : الْمُتَحَابُّونَ في جَلَالِي لَهمْ مَنَابِرُ مِنْ نُور، يَغْبِطُهُمْ النَّبِيُّونَ وَالشُّهَدَاءُ).

قال الترمذي: حديث حسن صحيح.

[الترمذي]

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**Hadith 87 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah would say on the Day of Judgement:

O Son of Adam! I was ill and you did not visit and comfort Me.

The son of Adam would say: O my Lord, how could I visit and comfort You when You are the Lord of the Worlds?

Allah would say: Did you not know that such and such a servant of Mine became sick and you did not visit him? Did you not know that had you visited him, you would have found Me with him?

O son of Adam! I asked you for food and you did not feed Me.

He would say, O my Lord how can I feed You and You are the Lord of the Worlds?

Allah would say: Did you not know that such and such a servant of Mine asked you for food and you did not feed him? Did you not know that had you fed him, you would have found (the reward of) that act with Me?

O son of Adam, I asked you to give Me something to drink, and you did not give it to Me.

He would say: O my Lord, how can I give You to drink while You are the Lord of the Worlds?

Allah would say: My servant asked you for water and you did not give it to him. Verily had you given him to drink, you would have found (the reward of) that act with Me.

*[Muslim]*

## حديث قول الله تعالى (مرضت فلم تعدني)

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنُ مَيْمُون، حَدَّثَنَا بَهْزٌ، عَنِ أَبِي رَافِع، عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ ــ عَزَّ وَجَلَّ ــ يَقُولُ: يَوْمَ الْقِيَامَةِ، يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ، وَكَيْفَ أَعُودُكَ وَأَنْت رَبُّ الْعَالَمينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَاناً مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ، اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ، وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلَانٌ، فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ، اسْتَسْقَيْتُكَ، فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ، كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِه، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي).

[مسلم]

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**Hadith 88 :**

Abu Dharr al-Ghifari narrated from the Prophet (ﷺ) that Allah said: O My servants, I have forbidden injustice for Myself and have made it forbidden amongst you, so be not unjust to one another.

O My servants, you are all astray except him whom I have guided, so seek My guidance and I shall guide you.

O My servants, you are all hungry except him whom I have fed, so ask Me for food and I shall feed you.

O My servants, you are all naked except him whom I have clothed, so ask Me for clothing and I shall clothe you.

O My servants, you all commit sins, night and day, and I forgive all your sins, so seek My forgiveness and I shall forgive you.

O My servants, you are not capable of causing Me harm, so you harm Me not. You are not capable of benefitting Me, so you do not benefit Me. O My servants, if the first one and the last one among you, the humankind and the Jinn among you, were as good as the most pious heart of a single man among you, it will not add one jot to My Kingdom.

O My servants, if the first one and the last one among you, the humankind and the Jinn among you, were as bad as the most sinful heart among you, it will not diminish one jot of My Kingdom.

O My servants, if the first one and last one among you, humankind and the Jinn among you, stood in unison and asked Me, and I granted every person what they asked for, it will not diminish what I have, except as much as the needle diminishes the ocean, when it is dipped in it.

O My servants, these are your deeds for which I make you accountable and then recompense you for them. Whoever finds good, let him praise Allah, and whoever finds the contrary, let him blame none but himself.

*[Muslim]*

## حديث يا عبادي إني حرمت الظلم على نفسي

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَهْرَام الدَّارِمِيُّ، حَدَّثَنَا مَرْوَانُ ــ يعني ابن محمد الدمشقي ــ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِي، عَنْ أَبِي ذَرٍّ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنِ النَّبِيِّ ﷺ فيمَا رَوَى عَنِ اللَّهِ ــ تَبَارَكَ وتَعَالَى ــ أَنَّهُ قَالَ: (يَا عِبَادِي، إِنِّي

حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّماً، فَلاَ تَظَالَمُوا، يَا عِبَادِي، كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي، كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي، كُلُّكُمْ عَارٍ، إِلاَّ مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي، إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذنُوبَ جَمِيعاً، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئاً، يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئاً، يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي، إِلاَّ كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي، إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْراً فَلْيَحْمَدِ اللَّهِ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ، فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ).

[مسلم]

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**Hadith 89 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: Majesty is My cloak and Greatness is My lower garment; whoever disputes with Me regarding any of these will be cast into the Fire.

*[Abu Da'ud]*

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَنْبَأَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (قَالَ اللَّهُ ــ عَزَّ وَجَلَّ ــ : الْكِبْرِيَاءُ رِدَائِي، وَالْعَظَمَةُ إِزَارِي، فَمَنْ نَازَعَنِي وَاحِداً مِنْهُمَا، قذَفْتُهُ فِي النَّارِ).

[أبو داود]

## Chapter 26

# The Request by Musa (P.B.U.H.) to Meet Khidr (P.B.U.H.)

# ما جاء في طلب موسى الاجتماع بالخضر عليهما السَّلام

**Hadith 90 :**

Ubayy b. Ka'b narrated from the Prophet (ﷺ) that Musa (P.B.U.H.) once stood among the Israelites to address them. He was asked: Who is the most knowledgeable amongst the people? He said "I".

Allah rebuked him for not attributing `all knowledge' to Him and said to Musa: No, there is a servant of Mine at the place where the two seas meet, who is more knowledgeable than you. Musa (P.B.U.H.) said: My Lord, how do I find him? He said: Take a fish and put it in a basket and wherever you lose the fish there you will find him.

Musa (P.B.U.H.) took one fish, placed it in a basket and set off together with his young companion Yusha' b. Nun, until they came to the rock where they laid their heads to rest. Musa fell asleep, the fish moved, slipped from the basket, plunged and darted its way into the sea.[12]

*[Bukhari]*

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ:

أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: قُلْتُ لابْنِ عَبَّاسٍ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ: إِنَّ نَوْفاً الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ الْخِضرِ لَيْسَ هُوَ صَاحِبَ بَنِي إِسْرَائِيلَ إِنَّمَا هُوَ مُوسَى آخَرُ، فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ، عَنِ النَّبِيِّ ﷺ أَنَّ مُوسَى قَامَ خَطِيباً فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَقَالَ لَهُ: بَلَى، لِي عَبْدٌ بِمَجْمَعِ الْبَحْرَيْنِ، هُوَ أَعْلَمُ مِنْكَ، قَالَ: أَيْ رَبِّ، وَمَنْ لِي بِهِ؟ وَرُبَّمَا قَالَ سُفْيَانُ: أَيْ رَبِّ، وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذُ حُوتاً فَتَجْعَلُهُ فِي مِكْتَلٍ، حَيْثُمَا فَقَدْتَ الْحُوتَ، فَهُوَ ثَمَّ ـ وَرُبَّمَا قَالَ: فَهُوَ ثَمَّهْ ـ وَأَخَذَ حُوتاً فِي مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وَفَتَاهُ، يُوشَعُ بْنُ نُونٍ، حَتَّى إِذَا أَتَيَا الصَّخْرَةَ، وَضَعَا رُؤوسَهُمَا... الحديث بطوله.

[البخاري]

## Chapter 27

# The Punishment for the act of Suicide

# جـزاء الانتحـار

**Hadith 91 :**

Jundub b. Abdullah narrated that the Prophet (ﷺ) said: there was a man among the people before you who had a wound. He panicked and took a knife and cut his hand with it. The blood continued flowing until he died. Allah said: My servant has rushed ahead of Me and taken his own life; I have forbidden Paradise to him.[13]

*[Bukhari]*

حَدَّثَنَا مُحَمَّدُ، حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ، حَدَّثَنَا جُنْدُبُ بْنُ عَبْدِ اللَّهِ فِي هَذَا الْمَسْجِدِ، وَمَا نَسِينَا مُنْذُ حَدَّثَنَا، وَمَا نَخْشَى أَنْ يَكُونَ جُنْدُبٌ كَذَبَ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ، بِهِ جُرْحٌ، فَجَزِعَ، فَأَخَذَ سِكِّيناً، فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَأَ الدَّمُ، حَتَّى مَاتَ، قَالَ اللَّهُ تَعَالَى: «بَادَرَنِي عَبْدِي بِنَفْسِهِ، حَرَّمْتُ عَلَيْهِ الْجَنَّةَ».

[البخاري]

## Chapter 28

# No One is Without Need For Allah's Blessing

# لا غنى لأحد من فضل الله تعالى

**Hadith 92 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Whilst the Prophet Job had taken off his clothes and was washing himself, locusts of gold began to pour on him and Job began to collect them in his cloth. So his Lord called him and said: Have I not freed you from the need of the locusts you see? Job said: Yes, by Your Power, but Your Grace is always needed.

*[Bukhari]*

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِـي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنِ النَّبِـيِّ ﷺ قَالَ: (بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَاناً، فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْتَثِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ: أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى، وَعِزَّتِكَ، وَلٰكِنْ لاَ غِنَى بِـي عَنْ بَرَكَتِكَ).

[البخاري]

## Chapter 29

# Allah makes it Easier to Recite the Qur'an; the Merit of Reciting the Qur'an at Night

# ما جاء في تيسير قراءة القرآن

**Hadith 93 :**

Ubayy b. Ka'b narrated that the Prophet (ﷺ) was at the pool of Ada'ah of Banu Ghifar and Jibreel came to him and said: Allah commands you to teach your people the Qur'an in one dialect. The Prophet (ﷺ) said: I pray to Allah for his forgiveness; my people will not be able to do that. Then Jibreel came to him a second time and said: Allah commands you to teach your people the Qur'an in two dialects.

The Prophet (ﷺ) said: I pray to Allah for His forgiveness; my people will not be able to do that. Then Jibreel came to him the third time and said: Allah commands you to teach your people the Qur'an in three dialects.

The Prophet (ﷺ) said: I pray to Allah for His forgiveness; my people will not be able to do that. Then Jibreel come to him the fourth time and said: Allah commands you to teach your people the Qur'an in seven

dialects *(ahruf)*. In whatever dialect they recite the Qur'an they will be correct.[14]

*[Al-Nasa'i]*

عَنْ أُبَيٍّ بْنِ كَعْبٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارَ، فَأَتَاهُ جِبْرِيلُ ـ عَلَيْهِ السَّلامُ ـ فَقَالَ: (إِنَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ، قَالَ: اسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمتِي لاَ تُطِيقُ ذَلِكَ، ثُمَّ أَتَاهُ الثَّانِيَةَ، فَقَالَ: إِنَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ، قَالَ: اسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمتِي لاَ تُطِيقُ ذَلِكَ، ثُمَّ جَاءَهُ الثَّالِثَةَ، فَقَالَ: إِنَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلاَثَةِ أَحْرُفٍ، فَقَالَ: اسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمتِي لاَ تُطِيقُ ذَلِكَ، ثُمَّ جَاءَهُ الرَّابِعَة، فَقَالَ: إِنَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُف، فَأَيُّمَا حَرْف قَرَأُوا عَلَيْهِ فَقدْ أَصَابُوا).

[النسائي]

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**Hadith 94 :**

Abu Dharr narrated that the Prophet (ﷺ) said: There are three kinds of people Allah loves:

1 — A man comes to a group of people and begs from them in Allah's name, not in the name of any relationship between him and them. They refuse his request. One of them, however, stays behind, and gives him secretly what he asked for, with only Allah knowing of his giving, and of what he gave.

2 — A group of people travel by night until

overcome by sleep, dismount, break their journey and put their heads down to sleep. One of them gets up, praises Me and recites My Verses.

3 — A man who was with a raiding party, when they met the enemy, the raiding party retreated in defeat. But this man thrust himself forward either to be killed or be granted victory.

*[Al-Nasa'i]*

عَنْ أَبِي ذَرٍّ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: (ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ ـ عَزَّ وَجَلَّ ـ: رَجُلٌ أَتَى قوماً، فسَأَلَهُمْ بِاللَّهِ، وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ، فَمَنَعُوهُ، فتَخلَّفَ رَجُلٌ بِأَعْقَابِهِمْ، فَأَعْطَاهُ سِرًّا، لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ ـ عَزَّ وَجَلَّ ـ وَالَّذِي أَعْطَاهُ، وَقَوْمٌ سَارُوا لَيْلَتَهُمْ، حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ، نَزَلُوا فَوَضَعُوا رُؤُوسَهُمْ، فَقَامَ مِنْهُمْ رَجُلٌ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ، فَلَقُوا الْعَدُوَّ فَانْهَزَمُوا، فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ، أَوْ يُفْتَحَ لَهُ).

[النسائي]

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**Hadith 95 :**

Anas b. Malik narrated that the Prophet (ﷺ) said: One day when the Prophet (ﷺ) was in our midst, he appeared to fall asleep. He then raised his head smiling. We asked him what made him smile. The Prophet (ﷺ) said: Just now the following Sura was revealed to me:

*In the name of Allah the Beneficent, the Merciful.*

*We have given you the Kauthar, so pray to your Lord and sacrifice. Your enemy indeed is the one cut off (i.e. without an issue).*

Qur'an: 108

Then the Prophet (ﷺ) said: Do you know what is Kauthar? We said: Allah and His Messenger know best. He said: It is a river Allah has promised me in Paradise, whose drinking vessels are more than the number of stars. My people will come to me and drink from it. One of them will be held back (by angels) and I would say "O my Lord, this is one of my people". Allah would say: You know not what he did after you."

*[Al-Nasa'i]*

عَنْ أَنَس بْنِ مَالكٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: (بَيْنَمَا ذاتَ يَوْم بَيْنَ أَظْهُرِنَا (يريد النبـي ﷺ) إِذْ أَغْفَى إِغْفَاءَةً، ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّماً، فقُلْنَا لَهُ: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: نَزَلَتْ عَلَيَّ آنفاً سُورَةٌ: ﴿بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾، ثُمَّ قَالَ:

هلْ تدْرُونَ مَا الْكَوْثَرُ؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فإِنَّهُ نَهَرٌ وَعَدَنيه رَبِّـي في الْجَنَّةِ، آنيَتُهُ أَكْثَرُ منْ عَدَد الْكَوَاكِبِ، تَرِدُهُ عَلَيَّ أُمَّتي، فَيُخْتَلَجُ الْعَبْدُ منْهُمْ، فَأَقُولُ: يَا رَبِّ، إِنَّهُ منْ أُمَّتِي، فيَقُولُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ بَعْدَكَ).

[النسائي]

## Chapter 30

# Urging Sincerity in Action, Condemning Hypocrisy and Abandoning the Practice of Denouncing Evil

# ما جاء في الإخلاص في العمل، وذم الرياء وترك النهي عن المنكر

**Hadith 96 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: I am least needy of those that are associated with Me; so whoever performs a deed in which he associates with Me other beings, I leave him to them.

*[Muslim]*

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رُوحُ بْنُ الْقَاسِمِ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (قَالَ اللَّهُ ـ تَبَارَكَ وَتَعَالَى ـ : أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلاً أَشْرَكَ فيه غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ).

[مسلم]

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**Hadith 97 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Towards the end of time, there will come people who will seek the world in the name of religion, who will put on lambskins for the sake of appearances, with tongues sweeter than sugar and hearts like those of wolves. Allah would say: Are they deluded by My Kindness, or are they defying Me? (Allah says:) Swearing by My own Name, I shall raise against them people from amongst them who will create such strife that it will shock the forbearing amongst them.

*[Al-Tirmidhi]*

عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ، يَخْتِلُونَ الدُّنْيَا بِالدِّينِ، يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللِّينِ، أَلْسِنَتُهُمْ أَحْلَى من السُّكَّرِ، وَقُلُوبُهُمْ قُلُوبُ الذِّئَابِ، يَقُولُ اللَّهُ ـ عَزَّ وَجَلَّ ـ أَبِي يَغْتَرُّونَ؟ أَمْ عَلَيَّ يَجْتَرِئُونَ؟ فَبِي حَلَفْتُ لأَبْعَثَنَّ عَلَى أُولَئِكَ مِنْهُمْ فِتْنَةً، تَدَعُ الْحَلِيمَ مِنْهُمْ حَيْرَانَ).

[الترمذي]

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**Hadith 98 :**

Abdullah b. `Umar narrated from the Prophet (ﷺ) that Allah said: I have created people whose tongues are sweeter than honey and hearts more bitter than aloe. I swear by My own Name that I shall subject them to strife that will shock the forbearing amongst them. Are they deluded by My Kindness, or are they defying Me?

*[Al-Tirmidhi]*

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ عن النَّبِيِّ ﷺ قَالَ:

(إِنَّ اللَّهَ قَالَ: لَقَدْ خَلَقْتُ خَلْقاً، أَلْسِنَتُهُمْ أَحْلَى مِنَ الْعَسَلِ، وَقُلُوبُهُمْ أَمَرُّ مِنَ الصَّبْرِ، فَبِي حَلَفْتُ لأُتِيحَنَّهُمْ فِتْنَةً، تَدَعُ الْحَلِيمَ مِنْهُمْ حَيْرَانَ، فَبِي يَغْتَرُّونَ؟ أَمْ عَلَيَّ يَجْتَرِئُونَ؟).

قال الترمذي رحمه الله تعالى: حديث حسن غريب.

[الترمذي]

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**Hadith 99 :**

Anas b. Malik said that the Prophet (ﷺ) recited the following verse:

*He is the One to be held in awe and the One Who gives forgiveness.*

Qur'an: 74.56

He said Allah said: I am the One to be held in awe, so let no one associate with Me another god. Whoever avoids putting beside Me another god, I am the One to forgive him.

*[Ibn Majah]*

عَنْ أَنَس بْنِ مَالِكٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذه الآيَةَ: ( ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ۝٥٦﴾ فَقَالَ: قَالَ اللَّهُ ـ عَزَّ وَجَلَّ ـ : أَنَا أَهْلٌ أَنْ أُتَّقَى، فَلاَ يُجْعَلُ مَعي إِلَهٌ آخَرَ، فَمَنِ اتَّقَى أَنْ يَجْعَلَ مَعي إِلَهاً آخَرَ، فَأَنَا أَهْلٌ أَنْ أَغْفِرَ لَهُ). اهـ.

[ابن ماجه]

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**Hadith 100 :**

Abu Hurayra was asked by Natil, a Syrian, to tell us a tradition that he had heard from the Prophet (ﷺ). He said: Yes, I heard the Prophet (ﷺ) say: The first person whose fate will be decided on the Day of Judgement will be a man who was martyred. He will be brought before Allah and Allah would remind him of His favours upon him and he would acknowledge them. Allah would say: What did you do concerning My favours? He would say: I fought for you until I was martyred. Allah would say: You lie; you fought so that it could be said "he is a brave man", and this has been done. Then he will be ordered to be taken away and would be dragged on his face until he was cast into the Fire.

There will be another person who had acquired knowledge and taught it, and recited the Qur'an. He will be brought forward and Allah would recount to him His favours which he would acknowledge. Allah would say: What did you do about them? He would say: I acquired knowledge and taught it and recited the Qur'an for your sake. Allah would say: You lie; you in fact acquired knowledge so that it could be said "He is a scholar". You recited the Qur'an so that it would be said "He is a reciter". This has been done. Then he will be ordered to be taken away and would be dragged on his face until he was cast into the Fire.

There will be another person to whom Allah had given in abundance and had bestowed upon him all kinds of material goods. He will be brought forward and Allah would recount to him also His favours which he would acknowledge. Allah would say: What did you do about them? He would say: I spent for Your sake on every path that You wished that money be spent. Allah would say, you lied. You did what you did, so that it could be said, "He is generous". This was done. Then he will be ordered

to be taken away, would be dragged on his face and cast into the Fire.[15]

*[Bukhari]*

حَدَّثَنَا يَحْيَى بْنُ حَبِيب الْحَارِثِي، حَدَّثَنَا خَالدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْن جُرَيْج، حَدَّثَنِي يُونُس بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارَ، قَالَ: تَفَرَّق النَّاسُ عَنْ أَبِي هُرَيْرَةَ فَقَالَ: لَهُ نَاتلُ أَهْل الشَّام: أَيُّهَا الشَّيْخُ، حَدِّثْنِي حَدِيثاً سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ النَّاس يُقْضَى يَوْمَ الْقِيَامَةَ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نعمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ؛ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْت، قَالَ: كَذَبْت، وَلٰكِنَّكَ قَاتَلْتَ لأَنْ يُقَال: جَرِيءٌ فَقَدْ قِيلَ: ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نعمه فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتهُ، وَقَرَأْت فِيك الْقُرْآن قَالَ: كَذَبْت، وَلٰكِنَّك تَعَلَّمْت الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ، لِيُقَالَ: هُوَ قَارِىءٌ، فَقَدْ قِيلَ، ثمَّ أُمِرَ بِهِ، فسُحِبَ عَلَى وَجْهِهِ، حَتَّى أُلْقِيَ فِي النَّار. وَرَجُل وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَال كُلِّهِ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ: ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّار.

[مسلم]

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**Hadith 101 :**

Abu Sa'id al-Khudri narrated that the Prophet (ﷺ) said: Allah would ask man on the Day of Judgement: What prevented you from disapproving of evil when you saw it.? When Allah inspired man how to defend himself, he would say: Because, O Allah, I feared people, and from You I had hoped for Mercy.

*[Ibn Majah]*

ابن ماجه في باب قول الله تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡ ﴾، أخـرج عَـنْ أَبـي سَعِيـد الخـدريّ ـ رَضِـيَ اللّـهُ عَنْـهُ ـ قَـالَ: سَمِعْـتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الله لَيَسْأَلُ الْعَبْدَ يَوْمَ الْقِيَامَةِ حَتَّى يَقُولَ: مَا مَنَعَكَ إِذَا رَأَيْتَ الْمُنْكَرَ أَنْ تُنْكِرَهُ؟ فَإِذَا لَقَّنَ اللَّهُ عَبْداً حُجَّتَهُ، قَالَ: يَا رَبِّ، رَجَوْتُكَ وَفَرَقْتُ النَّاسَ. أَي خفت الناس.

[ابن ماجه]

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**Hadith 102 :**

Abu Sa'id al-Khudri narrated that the Prophet (ﷺ) said: Let no one despise himself. The Companions of the Messenger of Allah (ﷺ) said: How would one of us despise himself? The Prophet (ﷺ) said: When he sees Allah's commands, which he must express but which he neglects to do, Allah would say to him on the Day of Judgement: What prevented you from expressing Allah's commands on such and such a matter? He would say: Out of fear of the people. Allah would say: It is I Who should be feared.

*[Ibn Majah]*

وَعَنْ أَبِـي سَعِيدٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لا يَحْقِرْ أَحَدُكُمْ نَفْسَهُ. قالوا: يَا رَسُولَ اللَّهِ، كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: يَرَى أَمْرَ اللَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لاَ يَقُولُ فِيهِ، فَيَقُولُ اللَّهُ ـ عَزَّ وَجَلَّ ـ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَن تَقُولَ في كَذَا، وَكَذَا؟ فَيَقُولُ: خَشْيَةَ النَّاسِ، فَيَقُولُ: فَإِيَّايَ كُنْت أَحَق أَنْ تَخْشَى.

[ابن ماجه]

## Chapter 31

# Whoever Loves to Meet Allah, He loves to Meet Him

# من أحب لقاء الله أحب الله لقاءه

**Hadith 103 :**

Abu Hurayra narrated from the Prophet (ﷺ) that Allah said: When man loves to meet Me, I love to meet him; when a man hates to meet Me, I hate to meet him.

*[Bukhari]*

(عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ ــ عَزَّ وَجَلَّ ــ : إِذَا أَحَبَّ عَبْدِي لِقَائِي، أَحْبَبْتُ لِقَاءَهُ، وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ).

[البخاري]

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**Hadith 104 :**

Anas narrated that the Prophet (ﷺ) said: Whoever loves to meet Allah, Allah loves to meet him. And whoever hates to meet Allah, Allah hates to meet him.

`A'isha, or one of the Prophet's wives, said: We love to meet Allah, but we hate death! The Prophet (ﷺ) said: You have misunderstood. When a believer approaches

death, he receives the news of Allah's pleasure and His munificence, at which time there is nothing dearer to him than what he sees in front of him, so he loves to meet Allah and Allah loves to meet him. When a non-believer is at the point of death, he receives the news of Allah's punishment, at which time there is nothing more hateful to him than what he sees in front of him and so hates to meet Allah and Allah hates to meet him.

*[Bukhari]*

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَس، عَنْ عُبَادَةَ بْنِ الصَّامِتِ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ. قَالَتْ عَائِشَةُ: ـ أَوْ بَعْضُ أَزْوَاجِهِ ـ : إِنَّا لَنَكْرَهُ الْمَوْتَ، قَالَ: لَيْسَ ذَاكِ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ، بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ، وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، كَرِهَ لِقَاءَ اللَّهِ، وَكَرِهَ اللَّهُ لِقَاءَهُ.

[البخاري]

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**Hadith 105 :**

Abu Hurayra narrated that the Angel of death was sent to Musa (P.B.U.H.) and when he came to him, Musa pushed him away. The Angel of death went back to his Lord and said: You have sent me to a man who does not want to die! Allah said: Return to him and tell him to place his hand on the back of a bull and he will be awarded for every hair that his hand covers i a year of life. Musa said: Yes my Lord! But what follows after that? Allah said: Death! After that Musa (P.B.U.H.) said: In that case, let it be now!

Then Musa (P.B.U.H.) prayed to Allah to bring him within a stone's throw of the Holy Land. Abu Hurayra reported that the Prophet (ﷺ) said: If I were there, I would show you his grave under a red dune beside the road.

*[Bukhari]*

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُس، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: أُرْسِلَ مَلكُ الْمَوْتِ إِلَى مُوسَى ـ عَلَيْهِمَا السَّلاَمُ ـ فلمَّا جَاءَهُ صَكَّهُ، فَرَجَعَ إِلَى رَبِّه، فَقَالَ: أَرْسَلْتنِي إِلَى عَبْد لا يُرِيدُ الْمَوْت، قَالَ: ارْجَعْ إِلَيْهِ، فَقُلْ لَهُ يَضَعْ يدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ بِمَا غَطَّتْ يَدُهُ، بِكُلِّ شَعْرَةٍ سَنَةٌ، قَالَ: أَيْ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَالآنَ، قَالَ: فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَر، قَالَ أَبُو هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كُنْتُ ثَمَّ لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ تَحْتَ الْكَثِيبِ الأَحْمَرِ.

[البخاري]

**Chapter 32**

# The Resurrection, the Day of Judgement and Intercession by the Prophet

## ما جاء في الحشر وأهواله وشفاعة النبـي ﷺ

**Hadith 106 :**

Ibn Abbas reported that the Prophet (ﷺ) said: You will be raised from the grave naked and uncircumcised as a child. Then he recited:

*As We began the first Creation, so shall We repeat it.*

*It is an undertaking on Our part which We shall fulfil.*

(Qur'an: 21.104)

The first one whose nakedness will be covered on the Day of Judgement is Abraham. Some of my Companions will be taken away to the left (i.e. to be damned), but, I would say "They are my Companions"! I would be told: From the time you left them they became apostate and remained so. I would then say as the pious servant of Allah (Jesus) had said:

*I was their witness whilst I was with them (up until the words) the Powerful and the Wise.*

Qur'an: 5.120-21

*[Bukhari]*

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِير، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَان، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاس ـ رَضِيَ اللَّهُ عَنْهُمَا ـ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّكُمْ تُحْشَرُونَ حُفَاة عُرَاة غُرْلا، ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ ١٠٤﴾، وَأَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلَامُ ـ وَإِنَّ أُنَاساً مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَال، فَأَقُولُ: أَصْحَابِي أَصْحَابِي، فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ: كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ... إلى قوله: ٱلْعَزِيزُ ٱلْحَكِيمُ ١١٨﴾.

[البخاري]

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**Hadith 107 :**

Ibn Unais narrated that the Prophet (ﷺ) said: Allah will raise men on the Day of Judgement and would call, in a voice that would be heard by those who are distant as well as those who are near, the words "I am the King, I am the Judge".

*[Bukhari]*

وَيَذْكُرُ عَنْ جَابِرٍ أي ابن عبد الله الأنصاري ـ رَضِيَ اللَّهُ عَنْهُمَا ـ عَنْ ابْنِ أُنَيْس ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَحْشُرُ اللَّهُ الْعِبَادَ، فَيُنَادِيهِمْ بِصَوْت يَسْمَعُهُ مَنْ بَعُدَ، كَمَا يَسْمَعُهُ مَنْ قَرُبَ: (أَنَا الْمَلِكُ، أَنَا الدَّيَّان).

[البخاري]

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**Hadith 108 :**

Abu Sa'id al-Khudri narrated that the Prophet (ﷺ) said: Allah would call out on the Day of Judgement, O Adam! Adam would answer: Here I am at Your service, O my Lord! Adam will be summoned by a sound: Allah commands you to set aside from among your descendants a group that will go to the Fire.

Adam would say: O my Lord, what is the size of the group that is to go to the Fire? Allah would say: Nine hundred and ninety nine out of every thousand.

At that time, the pregnant women will lose their babies, the new-born will (suddenly) become old, and you will see people inebriated, and yet they are not drunk. Allah's punishment is severe.

This pronouncement was unbearable for the Companions and their anguish was reflected on their faces. So the Prophet (ﷺ) said: (The group) from Gog and Magog would be nine hundred and ninety nine, but from you only one. Amongst mankind you are like black hair on the side of a white bull, or white hair on the side of a black bull. I hope you will be one fourth of the people of Paradise in number. So we exclaimed: Allah Akbar! Then he said: I hope you will be the third of the people of Paradise, so we exclaimed: Allah Akbar! Then he said: I hope you will be the half of the people of Paradise and we exclaimed: Allah Akbar![16]

*[Bukhari]*

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ النَّبِيُّ ﷺ: (يَقُولُ اللَّهُ ـ عَزَّ وَجَلَّ ـ يَوْمَ القِيَامَةِ: يَا آدَمُ، يَقُولُ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ فَيُنَادَى بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إِلَى النَّارِ،

قَالَ: يَا رَبِّ، وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ ـ أُرَاهُ قَالَ: تِسْعَمَائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَحِينَئِذٍ تَضَعُ الحَامِلُ حَمْلَهَا، وَيَشِيبُ الْوَلِيدُ، وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ، فَشَقَّ ذَٰلِكَ عَلَى النَّاسِ، حَتَّى تَغَيَّرَتْ وُجُوهُهُمْ فَقَالَ النَّبِيُّ ﷺ: مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، وَمِنْكُمْ وَاحِدٌ، ثُمَّ أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الأَسْوَدِ، وَإِنِّي لأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا، ثُمَّ ثُلُثَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا، ثُمَّ شَطْرَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا).

[البخاري]

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**Hadith 109 :**

Abu Hurayra narrated that he heard the Prophet (ﷺ) say: Allah will seize he earth and fold up the Heavens with His Right Hand, and then He would say: I am the King; where are the kings of the earth?

*[Bukhari]*

عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (يَقْبِضُ اللَّهُ الأَرْضَ، وَيَطْوِي السَّمٰوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ؟).

[البخاري]

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**Hadith 110 :**

Abdullah narrated that a Rabbi came to the

Prophet (ﷺ) and said: O Muhammad! We find (in our books) that Allah would raise Heavens on a finger, the earth on another, the trees on another, water and soil on another and all the other creations on the remaining finger, and He would then say "I am the King". The Prophet (ﷺ) laughed until his molar teeth became visible and confirmed what the Rabbi had said. Then the Prophet (ﷺ) recited the following verse:

*No just estimate have they made of Allah such as is due to Him; on the Day of Judgement the whole of the earth will be but His handful and the heavens will be rolled up in His right Hand: Glory to Him, high is He above the partners they attribute to Him".*

(Qur'an: 39.67)

*[Bukhari]*

حَدَّثَنَا آدَمُ، حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُور، عَنْ إبْرَاهِيمَ، عَنْ عبيدَةَ، عَنْ عَبْدِ اللَّهِ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: جَاءَ حَبْرٌ مِنَ الأَحْبَار إلى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا مُحَمَّدُ، إنَّا نَجدُ أَنَّ اللَّهَ يَجْعَلُ السَّمٰوَاتِ عَلَى إصْبَع، وَالأَرْضِينَ عَلَى إصْبَع، وَالشَّجَرَ عَلَى إصْبَع، وَالْمَاءَ وَالثَّرَى عَلَى إصْبَع، وَسَائِرَ الْخَلاَئِق عَلَى إصْبَع، فَيَقُولُ: أَنَا الْمَلِكُ، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقاً لقَوْل الْحَبْر، ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ ﴾.

[البخاري]

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**Hadith 111 :**

Abu Hurayra said: We were with the Prophet (ﷺ) at a

banquet and a forequarter of lamb was offered to him which he used to enjoy. He ate a piece from it and said: I shall be the leader of the people on the Day of Judgement. Do you know how (I shall be the leader)?

(The Prophet (ﷺ) continued to say:) Allah would gather up all those who came first and all those who came last on a plateau, visible to all and able to hear all.

The sun would draw near. Some people would say (to each other:) Do you not see the situation in which you find yourselves? Should you not look for someone who will act as an intercessor for you to your Lord? Some people would say: Your father, Adam, (is the best intercessor)!

They would come to Adam and say: O Adam! You are the father of mankind, Allah created you with His Hand and blew into you His Spirit. He commanded angels who made obeisance to you and accommodated you in Heaven. Would you not intercede for us to your Lord? Do you not see the situation in which we find ourselves?

(Adam said:) My Lord became angry with me, such anger the like of which He has not shown before or since. He forbade me the Tree and I disobeyed Him. I am indeed concerned for myself and myself alone. Go to some one else! Go to Noah!

They would come to Noah (P.B.U.H.) and say: O Noah, you are the first of the Messengers to the people on earth! Allah called you a grateful servant. Do you not see the situation in which we find ourselves? Would you not act as an intercessor for us to your Lord? Noah (P.B.U.H.) would say: My Allah became angry with me, such anger the like of which He has not shown before or since. I am concerned for myself and myself alone. Go to the Prophet Muhammad, Peace be upon him!

Then they would come to me and I would make obeisance under the Throne. A voice would come saying: O Muhammad, raise your head! Intercede and your intercessions will be accepted, ask and it will be given to you!

*[Bukhari]*

## ما جاء في أحاديث الشفاعة

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْد، حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعة، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في دَعْوَةٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً، وَقَالَ: أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ بِمَ؟ يَجْمَعُ اللَّهُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُبْصِرُهُمُ النَّاظِرُ، وَيُسْمِعُهُمُ الدَّاعِي، وَتَدْنُو الشَّمْسُ، فَيَقُولُ بَعْضُ النَّاسِ: أَلاَ تَرَوْنَ إِلَى مَا أَنْتُمْ فِيهِ؟ إِلَى مَا بَلَغَكُمْ؟ أَلاَ تَنْظُرُونَ إِلَى مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ: أَبُوكُمْ آدَمُ، فَيَأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ، أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ أَلاَ تَرَى مَا نَحْنُ فِيهِ وَمَا بَلَغَنَا؟ فَيَقُولُ: رَبِّي غَضِبَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَنَهَانِي عَنْ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي، نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحاً، فَيَقُولُون: يَا نُوحُ، أَنْت أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَسَمَّاكَ اللَّهُ عَبْداً شَكُوراً، أَمَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى إِلَى مَا بَلَغَنَا؟ أَلاَ تشفَعُ لنا إِلَى رَبِّك؟ فَيَقُولُ: رَبِّي غَضِبَ الْيَوْمَ غَضَباً، لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ، نَفْسِي، نَفْسِي، ائْتُوا

النَّبِيَّ ﷺ، فَيَأْتُونِي، فَأَسْجُدُ تَحْتَ الْعَرْشِ، فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَهْ.

[البخاري]

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**Hadith 112 :**

Anas reported from the Prophet (ﷺ) that he said: People will gather on the Day of Judgement and would say to each other "Why do we not seek intercession with our Lord?"

So they come to Adam and say: You are the father of mankind. Allah created you with His Hand and made His angels prostrate before you and taught you the names of all things. Intercede for us with our Lord so that He will free us from our present situation. Adam would say: I am not in a position to intercede for you. He would mention his sins and feel ashamed. (Adam would say) Go to Noah! He is the first Messenger whom Allah sent to the people on earth.

They go to Noah (P.B.U.H.) and he would say (to them): I am not in a position to intercede for you! He would recall his request to Allah for something of which he was ignorant and feel ashamed, and would say (to the people): Go to the friend of Allah (Abraham)!

They would go to Abraham (P.B.U.H.) but he would say: I am not in a position to intercede for you. Go to Musa, the man to whom Allah spoke and gave him the Torah.

So they come to Musa, (P.B.U.H.) and he also would say "I am not in a position to intercede for you" and would recall that he had killed an innocent man and would feel ashamed in the presence of his Lord. He would say:

Go to Jesus, the servant of Allah, His Apostle, His Word and His Spirit. And Jesus (PBUH) would say: I am not in a position to intercede for you! Go to Muhammad, a man whom Allah has forgiven all his sins.

(The Prophet said:) So I set off and sought Allah's permission to be in His Presence. Permission was granted. When I saw my Lord, I prostrated myself. He kept me in that position as long as He willed. And I was told "Lift your head; ask, and it will be given to you; speak, and you will be heard; intercede, and your intercession will be accepted".

So I raised my head and praised Him with words taught to me by Him. Then I interceded and Allah determined for me a limited number of people. I made these people enter Paradise, then I returned. And when I saw my Lord I prostrated as before, then I interceded and Allah determined for me a limited number of people. I made these people enter Paradise and I returned a third and a fourth time. And I said: The only people remaining in the Fire are those declared by the Qur'an to be doomed in the Fire for eternity.

*[Bukhari]*

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، هو ابن مالك، ـ رَضِيَ اللَّهُ عَنْهُ ـ عن النَّبِيِّ ﷺ. قال أبو عبد الله أي البخاري وقال لي خليفة: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا، فَيَأْتُونَ آدَمَ، فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ، حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هُنَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ ذَنْبَهُ،

فَيَسْتَحْيِي، ائْتُوا نُوحاً، فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الأَرْضِ، فَيَأْتُونَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ. فَيَسْتَحْيِي، فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمٰنِ، فَيَأْتُونَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُوسَى، عَبْداً كَلَّمَهُ اللَّهُ، وَأَعْطَاهُ التَّوْرَاةَ، فَيَأْتُونَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ، فَيَسْتَحْيِي مِنْ رَبِّهِ، فَيَقُولُ: ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ، وَكَلِمَةَ اللَّهِ وَرُوحَهُ، فَيَأْتُونَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّداً ﷺ عَبْداً غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَيَأْتُونَنِي، فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللهُ، ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ، ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ إِلَيْهِ، فَإِذَا رَأَيْتُ رَبِّي مِثْلَهُ، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أَعُودُ الرَّابِعَةَ، فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ، وَوَجَبَ عَلَيْهِ الْخُلُودُ.

[البخاري]

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**Hadith 113:**

Abu Hurayra narrated that some people said to the Prophet (ﷺ):

O Messenger of Allah, shall we see our Lord on the Day of Judgement?

He said: Do you have any doubt about seeing the sun when it is not covered by clouds?

They said: No, O Messenger of Allah!

Do you have any doubt about seeing the moon on the night of the full moon, when it is not covered by clouds?

They said: No, O Messenger of Allah!

Then likewise you shall see Him on the Day of Judgement. Allah will gather people and would say: Whoever worshipped something, let him follow it. So whoever used to worship the sun, would follow the sun. And whoever worshipped the moon, would follow the moon. And whoever worshipped idols, would follow them also.

And this nation will remain along with its hypocrites, and Allah would come to them in a form other than the one they know, and would say "I am your Lord". They would say: We seek refuge in Allah from you. This is our place until our Lord comes to us. And when our Lord comes to us, we shall recognise Him.

Then Allah would come to them in the form that they know, and would say "I am your Lord". They would say: "You indeed are our Lord", and they would follow Him.

And the bridge over Jahannam (Hell) would be set up.

The Prophet (ﷺ) said: I shall be the first person to cross it, and the supplication of the Prophets on that day would be 'Save (us)! save (us)!. The Bridge will have claws like the thorns of al-Sa'dan. (The Prophet (ﷺ) asked his Companions:) Have you seen the thorns of al-Sa'dan? The Companions said: "Yes, O Messenger of Allah". The Prophet (ﷺ) said: They are like the thorns of al-Sa'dan, except that Allah alone knows the extent of their size, and it will snatch people on account of their deeds; some will perish on account of their deeds and some will be cut to pieces and then would be saved.

(This process will continue) until the time when Allah has judged all people and wished to take from the Fire whomever He wished from amongst those who had testified that there is no god but Allah. He will instruct angels to bring them out (from the Fire). The angels would recognise them by the marks of prostration (on their foreheads) as Allah has forbidden the Fire to consume the marks of prostration on man. So the angels would bring these people out, having been severely burnt. Water will be poured on them which is called the water of life; they will revive like the seed that grows in the flotsam of the flood.

There will remain a man whose face will be turned to the Fire and will say: "O, my Lord, its fumes are poisoning me and its blaze has burnt me. O Allah, turn my face away from the Fire". And he would continue to pray to Allah.

Allah would say to him: "If I grant you this, you may ask Me for something else". No, by Your Majesty. I shall not ask You for anything else. So Allah would turn his face away from the Fire, and the man would say: "O, my Lord, bring me near the Gate of Paradise". Allah would say: Did you not claim that you would not ask Me for something else?. Woe to you O, son of Adam! How treacherous you are! But he will continue to supplicate. Allah would say: If I give you this, you may ask for something else. He would say, "No, by your Majesty, I shall not ask for something else". Then he will make unto Allah such promises and covenants that he shall not ask Him for anything else.

So Allah will bring this man near the Gate of Heaven. And when he sees what is inside, he would remain silent for as long as Allah willed that he should remain silent. Then he would say, "O Lord, admit me to Paradise". Then

Allah would say: Did you not say that you shall not ask Me for anything else? Woe to you, O son of Adam, how treacherous you are!

The man would say: O my Lord, do not make me the most unfortunate of your creatures! And he will continue to supplicate until Allah laughed. When Allah laughed, He gave him permission to enter. When he enters into Paradise, he will be told to wish for such and such. He would wish accordingly. Then he will be asked to wish for something else, which he would do accordingly, until all his wishes come to an end. Allah would say to him: All this is granted to you twofold.

Abu Hurayra said: This man was the last of the people of Paradise to enter therein.

*[Bukhari]*

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِي، أَخْبَرَنِي سَعِيد وَعَطَاءُ بْنُ يَزِيدَ، أَنَّ أَبَا هُرَيْرَةِ ـ رَضِيَ اللَّهُ عَنْهُ ـ أَخْبَرَهُمَا، عَنْ النَّبِيِّ ﷺ

وقال البخاري رحمه الله:

وَحَدَّثَنِي مَحْمُودُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِي، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِي، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ أُنَاسٌ: يَا رَسُولَ الله، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ: هَلْ تُضَارُّونَ في الشَّمْسِ، لَيْسَ دُونَهَا سَحَابٌ؟ قَالُوا: لَا، يَا رَسُولَ اللَّهِ، قَالَ: هَلْ تُضَارُّونَ في الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ دُونَهُ سَحَابٌ؟ قَالُوا: لَا، يَا رَسُولَ اللَّهِ، قَالَ: فَإِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْهُ فيَتَّبِعُ مَنْ كان يَعْبُدُ الشَّمْسَ (أي الشمس) وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ (أي القمر) وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغيت (أي الطواغيت)، وَتَبْقَى هَذِهِ الأُمَّةُ،

فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ في غَيْرِ الصُّورَةِ الَّتي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنا فَإِذَا أَتَانَا رَبُّنَا عَرَفْنَاهُ فَيَأْتِيهِمُ اللَّهُ في الصُّورَةِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَتَّبِعُونَهُ، وَيُضْرَبُ جِسْرُ جَهَنَّمَ، قَالَ رَسُولُ اللَّهِ ﷺ: فأَكُونُ أَوَّلَ مَنْ يُجِيزُ، وَدُعَاءُ الرُّسُلِ يَوْمَئِذٍ، اللَّهُمَّ سَلِّمْ، سَلِّمْ، وَبِهِ كلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ أَمَا رَأَيْتُمْ شوْكَ السَّعْدَانِ؟ قالُوا: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهَا لاَ يَعْلَمُ قَدْرَ عِظَمِهَا إِلاَّ اللَّهُ، فَتَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ: فَمِنْهُمْ الْمُوبَقُ بِعَمَلِهِ، وَمِنْهُمْ الْمُخَرْدَلُ، ثُمَّ يَنْجُو، حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهِ، وَأَرَادَ أَنْ يُخْرِجَ مِنَ النَّارِ مَنْ أَرَادَ أَنْ يُخْرِجَ: مِمَّنْ كَانَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، أَمَرَ الْمَلاَئِكَةَ أَنْ يُخْرِجُوهُمْ، فَيَعْرِفُونَهُمْ بِعَلاَمَةِ آثَارِ السُّجُودِ، وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ مِنَ ابْنِ آدَمَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَهُمْ قَدِ امْتُحِشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءٌ، يُقَالُ لَهُ: مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ في حَمِيلِ السَّيْلِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ، فَيَقُولُ: يَارِ بِّ، قَدْ قَشَبَنِي رِيحُها، وَأَحْرَقَنِي ذَكَاؤُهَا، فَاصْرِفْ وَجْهِي عَنِ النَّارِ، فَلاَ يَزَالُ يَدْعُو الله، فَيَقُولُ: لَعَلَّكَ إِنْ أَعْطَيْتُكَ أَنْ تَسْأَلَنِي غَيْرَهُ، فَيَقُولُ: لاَ، وَعِزَّتِكَ لاَ أَسْأَلُكَ غَيْرَهُ، فَيَصْرِفُ وَجْهَهُ عَنِ النَّارِ، ثُمَّ يَقُولُ بَعْدَ ذَلِكَ: يَا رَبِّ، قَرِّبْنِي إِلَى بَابِ الْجَنَّةِ، فَيَقُولُ: أَلَسْتَ قَدْ زَعَمْتَ أَنْ لاَ تَسْأَلَنِي غَيْرَهُ؟ وَيْلَكَ ابْنَ آدَمَ، مَا أَغْدَرَكَ، فَلاَ يَزَالُ يَدْعُو، فَيَقُولُ: لَعَلِّي إِنْ أَعْطَيْتُكَ ذَلِكَ تَسْأَلُنِي غَيْرَهُ، فَيَقُولُ: لاَ، وَعِزَّتِكَ، لاَ أَسْأَلُكَ غَيْرَهُ، فَيُعْطِي اللَّهَ مِنْ عُهُودٍ وَمَوَاثِيقَ أَنْ لاَ يَسْأَلَهُ غَيْرَهُ، فَيُقَرِّبُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا رَأَى مَا فِيهَا

سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: رَبِّ، أَدْخِلْنِي الْجَنَّةَ، ثُمَّ يَقُولُ ـ أَيِ اللَّهُ ـ : أَوَ لَيْسَ قَدْ زَعَمْتَ أَنْ لاَ تَسْأَلَنِي غَيْرَهُ؟ وَيْلَكَ يَا ابْنَ آدَمَ، مَا أَغْدَرَكَ، فَيَقُولُ: يَا رَبِّ، لاَ تَجْعَلْنِي أَشْقَى خَلْقِكَ، فَلاَ يَزَالُ يَدْعُو حَتَّى يَضْحَكَ، أَي الله تعالى، فَإِذَا ضَحِكَ مِنْهُ أَذِنَ لَهُ بِالدُّخُولِ فِيهَا، فَإِذَا دَخَلَ فِيهَا قِيلَ لَهُ: تَمَنَّ مِنْ كَذَا، فَيَتَمَنَّى، ثُمَّ يُقَالُ لَهُ: تَمَنَّ مِنْ كَذَا. فَيَتَمَنَّى حَتَّى تَنْقَطِعَ بِهِ الأَمَانِيُّ، فَيَقُولُ لَهُ: هَذَا لَكَ وَمِثْلُهُ مَعَهُ.

قَالَ أَبُو هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ : وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً.

[البخاري]

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**Hadith 114 :**

This Hadith is the same as Hadith 112 with the addition of the following words:

(The Prophet (ﷺ) said:)

O my Lord, my people, my people!

Allah would say: O Muhammad, go and bring out of the Fire all those in whose hearts there is as much as a barley grain of faith.

So I go and do it accordingly. Then I return and praise Him with the same praise and bow down in prostration, and I am told:

"O Muhammad, raise your head; speak, and you would be heard; ask, and you shall be given; intercede, and it shall be accepted".

I said: O my Lord, my people, my people!

Allah would say: "Go and bring out of the Fire those in whose heart there is a weight of an atom or a mustard seed of faith".

I do it accordingly. And then I return and praise Him with the same praise and bow down in prostration, and Allah says:

"O Muhammad, raise you head; speak, and you will be heard; ask, and you will be given; intercede, and it will be accepted".

Then I say: "O my Lord, my people, my people!"

Then Allah would say: "Go and bring out of Fire any person in whose heart there is the smallest weight of a mustard seed of faith. Bring him out of the Fire."

I do it accordingly.

(The Hadith then goes on to add the following as narrated by Hasan (Abu Sa'id): )

Then I return to Him the fourth time and praise Him with the same praise and bow down in prostration. I am then told: "O Muhammad, raise your head; speak, and you will be heard; ask, and you shall be given; intercede, and it shall be accepted". I then say: "O my Lord, permit me to intercede for those who have said: "There is no god but Allah". Then Allah would say: "By My Might and Majesty, by My Glory and Greatness, I shall bring out of the Fire all those who have said: "There is no god but Allah".

*[Bukhari]*

فَأَقُولُ: يَا رَبِّ، أُمَّتِي أُمَّتِي، فَيَقُولُ: يَا مُحَمَّدُ، انْطَلِقْ، فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ سَاجِداً، فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ

لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ، أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ، فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيمَانٍ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ سَاجِداً، فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ، أُمَّتِي أُمَّتِي، فَيَقُولُ: يَا مُحَمَّدُ، انْطَلِقْ، فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِثْقَالِ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، فَأَخْرِجْهُ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ... قَالَ: ثُمَّ أَعُودُ الرَّابِعَةَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِداً، فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَارَبِّ، ائْذَنْ لِي فِيمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي، وَكِبْرِيَائِي وَعَظَمَتِي: لَأُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ.

[البخاري]

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**Hadith 115 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: The lowest position a person would have in Paradise would be where Allah would say to him "Think of a wish", and he will think of a wish. Allah would ask him "Have you thought of a wish?". Man would say "Yes". Allah would say to him "You shall have what you wished and as much again".

*[Muslim]*

قال: وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ

هَمَّام بْن مُنَبِّه، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنْ رَسُولِ اللَّهِ ﷺ وذكر أحاديث، منها:

وقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ أَدْنَى مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ، فَيَتَمَنَّى، وَيَتَمَنَّى، فَيَقُولُ لَهُ: هَلْ تَمَنَّيْتَ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ، وَمِثْلَهُ مَعَهُ).

[مسلم]

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**Hadith 116 :**

Abdullah b. Mas'ud narrated that the Prophet (ﷺ) said:

I know that the last person to come out of the Fire and the last person to enter Heaven will be man who will come out of the Fire crawling on his hands and knees.

Allah would say to him: Go and enter Paradise.

The Prophet (ﷺ) said: He will then go there and it would seem to him as though it was full.

The man would return and say: "O my Lord, I found it full!"

Allah would say to him: Go and enter Paradise.

And the man would come to it and it would seem to him that it was full. He would return and say: "my Lord, I found it full!"

Allah would say to him: "Go and enter Paradise and you shall have as much as the world contains and ten times more".

And the man would say: "O Allah, are You making fun of me, and You are the King?"

And the narrator said: At this I saw the Prophet (ﷺ) laugh and his molar teeth became visible, and he said: "It could be considered that this was the lowest state of Paradise.

*[Muslim]*

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ كِلاَهُمَا عَنْ جَرِيرٍ: قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجاً مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ: رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبواً، فَيَقُولُ اللَّهُ ــ تَبَارَكَ وَتَعَالَى ــ لَهُ: اذْهَبْ، فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ، وَجَدْتُهَا مَلأَى، فَيَقُولُ اللَّهُ لَهُ: اذْهَبْ، فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ، وَجَدْتُهَا مَلأَى، فَيَقُولُ اللَّهُ لَهُ: اذْهَبْ، فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا، أَوْ إِنَّ لَكَ عَشَرَةَ أَمْثَالِ الدُّنْيَا، قَالَ: فَيَقُولُ: أَتَسْخَرُ بِي، أَوْ أَتَضْحَكُ بِي، وَأَنْتَ الْمَلِكُ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ، حَتَّى بَدَتْ نَوَاجِذُهُ، قَالَ: فَكَانَ يُقَالُ: ذَاكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

[مسلم]

* * *

**Hadith 117 :**

Ibn Mas'ud narrated that the Prophet (ﷺ) said: The last person to enter Paradise will be a man who walks falteringly, stumbles to his knees and is singed by the Fire. And when he is beyond the Fire, he turns to it and says:

"Blessed is He who saved me from you. He indeed has given me what He withheld from the ancients and those who came last".

Then a tree will be raised before him. He would say: "O my Lord, bring me closer to this tree so that I may enjoy its shade and drink of its water".

Allah would say: "O son of Adam,it is probable that if I grant this to you, you will ask for something else".

The man would say: "No, my Lord", and he promises Allah that he will not ask Him for anything else.

Allah Almighty excuses him, because the adam is seeing something which he is impatient to have. So Allah brings him near the tree whose shade he enjoys and drinks of its water.

Another tree is raised before him which is better than the first. And the man says: "O my Lord, bring me closer to this tree so that I may drink of its water and enjoy its shade. I shall not ask You for anything else".

The Lord will say: "O man, did you not promise Me not to ask for anything else?".

Allah continued to say: "If I bring you near the tree, you may ask Me for something else". Nevertheless, the Lord Almighty makes allowances for the man, for he is seeing something which he is impatient to have. So He brings him nearer the tree whose shade he enjoys and drinks of its water.

Another tree will be raised before him at the Gate of Paradise which is better than the first two trees. The man would say: O my Lord, bring me closer to this tree so that I may enjoy its shade and drink of its water. I shall not ask You for anything else.

The Lord will say: O son of Adam, did you not promise Me not to ask for anything else?

Man would say: "Yes, my Lord! After this I shall not ask for anything else".

The Lord Almighty makes allowances for him, for the man is seeing something which he is impatient to have. So Allah brings him nearer the tree. After Allah brought him nearer the tree, he hears voices of the people of Paradise. The man then says: "O my Lord, allow me to enter therein".

Allah would say: "O son of Adam, is there no end to your request? Would it please you if I give you the world twice over?"

Man would say: "O my Lord, do you mock me ,and You are the Lord of the Universe?"

Ibn Mas'ud (the narrator) laughed and said: "Do you not want to ask me what makes me laugh?" The listeners then said: "What makes you laugh?" He said: "This is how the Prophet (ﷺ) laughed and the Companions asked: "What made you laugh, O Apostle of Allah?" The Prophet (ﷺ) said: "I laughed on account of the laughter of the Lord of the Universe at the man asking: Do You mock me and You are the Lord of the Universe?"

Allah would then say: "I do not mock you; I have power over what I will".

Another narrator concludes the Hadith with the following: "Then the man enters his house and two of his spouses from among the Houris go to him and say: "Praise be to Allah Who gave you life for us and gave us life for you". He would then say: "None has been given what I have been given".

*[Muslim]*

حَدَّثَنَا أَبُو بَكْر بْنُ شَيْبَةَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَس، عَنِ ابْنِ مَسْعُودٍ ــ رَضِيَ اللَّهُ عَنْهُمَا ــ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً، وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا مَا جَاوَزَهَا الْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ، لَقَدْ أَعْطَانِي اللَّهُ شَيْئاً مَا أَعْطَاهُ أَحَداً مِنَ الأَوَّلِينِ وَالآخِرِينَ، فَتُرْفَعُ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَلأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللَّهُ ــ عَزَّ وَجَلَّ ــ : يَا ابْنَ آدَمَ، لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لاَ، يَا رَبِّ، وَيُعَاهِدُهُ أَنْ لاَ يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذُرُهُ، لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيه مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ، هِيَ أَحْسَنُ مِنَ الأُولَى، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، لأَشْرَبَ مِنْ مَائِهَا، وَأَسْتَظِلَّ بِظِلِّهَا، لاَ أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لاَ تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا، تَسْأَلُنِي غَيْرَهَا. وَرَبُّهُ تَعَالَى يَعْذُرُهُ، لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسَنُ مِنَ الأُولَيَيْنِ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنَ الشَّجَرَةِ، لأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، لاَ أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لاَ تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى، يَا رَبِّ، هَذِهِ لاَ أَسْأَلُكَ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذُرُهُ، لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَإِذَا أَدْنَاهُ مِنْهَا فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيْ رَبِّ، أَدْخِلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، مَا يَصْرِينِي مِنْكَ؟ أَيُرْضِيكَ أَنْ أُعْطِيكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ فَيَقُولُ: أَيْ رَبِّ،

أَتَسْتَهْـزِىءُ مِنِّـي وَأَنْـتَ رَبُّ الْعَـالَمِـينَ؟ فَضَحِـكَ ابْـنُ مَسْعُـود ــ رَضِـيَ اللَّـهُ عَنْهُ ــ .

فَقَالَ: أَلاَ تَسْأَلُونِي مِمَّ أَضْحَكُ؟ قَالُوا: مِمَّ تَضْحَكُ؟ قَالَ: هَكَذَا ضَحِكَ رَسُولُ اللَّهِ ﷺ، فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: مِنْ ضَحِكِ رَبِّ الْعَالَمِينَ، حِينَ قَالَ: (أَتَسْتَهْزِىءُ مِنِّي، وَأَنْتَ رَبُّ الْعَالَمِينَ؟).

فَيَقُولُ: إِنِّي لاَ أَسْتَهْزِىءُ مِنْكَ، وَلكِنِّي عَلى مَا أَشَاءُ قَادِرٌ).

إلاَّ أن في بعض الروايات التي لم أذكرها زيادة، يجب ذكرها، وهي:

قال: (ثُمَّ يَدْخُلُ بَيْتَهُ، فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُورِ الْعِينِ، فَتَقُولاَن لَهُ: الْحَمْدُ للَّهِ الَّذِي أَحْيَاكَ لَنَا، وَأَحْيَانَا لَكَ، قَالَ: فَيَقُولُ: مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ). اهـ.

[مسلم]

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**Hadith 118 :**

Adiyy b. Hatim narrated that he was with the Prophet (ﷺ) when two men came to him. One of them complained of poverty and the other complained of highway robbery.

The Prophet (ﷺ) said: As far as robbery is concerned, you will suffer very little of it. (A time will come when) a caravan of provisions will leave for Mecca with no need of a guard As for poverty, the Hour will not come until such time as one of you will go round with his charity, but will not find anyone who will accept it from

you. One of you will stand in front of Allah without a curtain between them and without an interpreter to translate.

And Allah will say to him: "Did I not give you wealth?"

Man will say: "Yes".

Allah will say: "Did I not send you a Messenger of Allah?"

Man will say: "Yes".

The man will then look to the right and see nothing but fire, and look to the left and see nothing but fire.

(The Prophet (ﷺ) said:) So let a person among you guard himself against the Fire with as little as a portion of date, or if you are unable to find that, say a good word.

*[Bukhari]*

## ما جاء في وقوف العبد
## بين يدي ربه يوم القيامة

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّد، حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، أَخْبَرَنَا سَعْدَانُ بْنُ بِشْرٍ، حَدَّثَنَا أَبُو مُجَاهِد، حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ الطَّائِيُّ، قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِم ـ رَضِيَ اللَّهُ عَنْهُ ـ يَقُولُ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَهُ رَجُلَانِ: أَحَدُهُمَا يَشْكُو الْعَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ أَمَّا قَطْعُ السَّبِيلِ فَإِنَّهُ لا يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ، حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ فَإِنَّ السَّاعَةَ لاَ تَقُومُ حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَي اللَّهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ وَلاَ تُرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ

مَالاً؟ فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ، أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولاً؟ فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ، فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ، فَلاَ يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِينَ أَحَدُكُمُ النَّارَ، وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ.

[البخاري]

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**Hadith 119 :**

Adiyy b. Hatim said: "Whilst I was with the Prophet (ﷺ), a man came to him and complained of poverty. Then another came and complained of highway robbery".

The Prophet (ﷺ) said: O Adiyy, have you seen Hira (a precinct of present day Iraq)?

I said: "I have not seen it. I have (only) been told about it".

The Prophet (ﷺ) said: "If you live long enough you will see a woman travelling from Hira on a camel's litter in order to make the *tawaf* (i.e. going around) of the Ka'ba. On this journey she fears none but Allah".

I said to myself: "Where are the licentious hooligans of Tayy who had set the place ablaze with their licentiousness?"

The Prophet (ﷺ) continued: "If you live long enough, you will capture the treasures of Khusrau".

I asked: "Khusrau b. Hormuzd?"

He said: "Yes, Khusrau b. Hormuzd. And if you live long enough you will see a man bringing out a handful of gold or silver, looking for someone to accept it but will find no one. One of you will meet Allah on the Day of the

Encounter without a translator between them to translate for him.

Allah would say to him: "Did I not send to you a Messenger of Allah (ﷺ) to bring My message to you?

The man would say, "Yes".

Allah would say: "Did I not give you wealth and children? Did I not bestow My favours upon you?"

The man would say: "Yes". Then he would look to his right and see nothing but Jahannam, and look to his left and see nothing but Jahannam.

Adiyy said: "I heard the Prophet (ﷺ) say: "Save yourselves from the Fire even with a portion of date. And if you cannot find a portion of date, then with a good word.

Adiyy said: "I indeed saw women from Hira travelling on a camel's litter making their circumambulation of the Ka'ba fearing none but Allah. I was among those who captured the treasures of Khusrau b. Hormuzd. And if you live long enough, you will witness what the Prophet (ﷺ) said. A person would bring out a handful of (treasure with no one willing to accept it).

*[Bukhari]*

حَدَّثَني مُحَمَّدُ بْنُ الْحَكَم، أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا إِسْرَائِيلُ، أَخْبَرَنَا سَعْدٌ الطَّائِيُّ، أَخْبَرَنَا مُحِلُّ بْنُ خَلِيفَةَ، عَنْ عَدِيِّ بْنِ حَاتِم ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: بَيْنَا أَنَا عِنْدَ النَّبِـيِّ ﷺ إِذْ أَتَاهُ رَجُلٌ، فَشَكَا إِلَيْهِ الْفَاقَةَ، ثُمَّ أَتَاهُ آخَرُ، فَشَكَا إِلَيْهِ قَطْعَ السَّبِيلِ، فَقَالَ: يَا عَدِيُّ، هَلْ رَأَيْتَ الْحِيرَةَ؟ قُلْتُ: لَمْ أَرَهَا، وَقَدْ أُنْبِئْتُ عَنْهَا، قَالَ: فَإِنْ طَالَتْ بِكَ حَيَاةٌ، لَتَرَيَنَّ الظَّعِينَةَ تَرْتَحِلُ مِنَ

الْحِيرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ، لاَ تَخَافُ أَحَداً، إِلاَّ اللَّهَ، قُلْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي: فَأَيْنَ دُعَّارُطَيِّىءٍ الَّذِينَ سَعَّرُوا الْبِلاَدَ؟ وَلَئِنْ طَالَتْ بِكَ حَيَاةٌ، لَتَفْتَتِحَنَّ كُنُوزَ كِسْرَى، قُلْتُ: كِسْرَى بْنُ هُرْمُزَ؟ قَالَ: كِسْرَى بْنُ هُرْمُزَ، وَلَئِنْ طَالَتْ بِكَ حَيَاةٌ، لَتَرَيَنَّ الرَّجُلَ، يُخْرِجُ مِلْءَ كَفِّهِ: مِنْ ذَهَبٍ أَوْ فِضَّةٍ، يَطْلُبُ مَنْ يَقْبَلُهُ مِنْهُ، فَلاَ يَجِدُ أَحَداً يَقْبَلُهُ مِنْهُ، وَلَيَلْقَيَنَّ اللَّهَ. أَحَدُكُمْ يَوْمَ يَلْقَاهُ، وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ يُتَرْجِمُ لَهُ، فَلَيَقُولَنَّ لَهُ: أَلَمْ أَبْعَثْ إِلَيْكَ رَسُولاً، فَيُبَلِّغَكَ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: أَلَمْ أُعْطِكَ مَالاً وَوَلَداً، وَأُفْضِلْ عَلَيْكَ؟ فَيَقُولُ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ جَهَنَّمَ، وَيَنْظُرُ عَنْ يَسَارِهِ، فَلاَ يَرَى إِلاَّ جَهَنَّمَ. قَالَ عَدِيٌّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: اتَّقُوا النَّارَ، وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ شِقَّ تَمْرَةٍ فَبِكَلِمَةٍ طَيِّبَةٍ.

قَالَ عَدِيٌّ ــ رَضِيَ اللَّهُ عَنْهُ ــ فَرَأَيْتُ الظَّعِينَةَ تَرْتَحِلُ مِنَ الْحِيرَةِ، حَتَّى تَطُوفَ بِالْكَعْبَةِ، لاَ تَخَافُ إِلاَّ الله، وَكُنْتُ فِيمَنِ افْتَتَحَ كُنُوزَ كِسْرَى بْنِ هُرْمُزَ، وَلَئِنْ طَالَتْ بِكُمْ حَيَاةٌ، لَتَرَوُنَّ مَا قَالَ النَّبِيُّ أَبُو الْقَاسِمِ ﷺ: يُخْرِجُ مِلْءَ كَفِّهِ.

[البخاري]

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**Hadith 120 :**

Safwan b. Muhriz narrated that whilst Ibn 'Umar was circumambulating, a man came to him and said: "O Abu Abdul Rahman, or maybe he said, O Son of 'Umar, 'Did you hear the Prophet (ﷺ) say anything about the secret discourse between Allah and man?"

Ibn Umar said: "I heard the Prophet (ﷺ) say a believer will be brought closer to his Lord".

Hisham (one of the narrators) said: "A believer will come so close to his Lord that He would take him under His protection and would make him confess his sins and ask him:

"Are you aware of such and such a sin?"

The man would say, "Yes, my Lord, I am aware of that sin having committed it twice".

Allah would say: "In the world I kept it undisclosed and today I forgive it for you". Then the book of his good deeds will be folded up (in another narration "it will be presented to him"). As for the unbelievers, they will be addressed in front of witnesses: "These are the people who lied against Allah; the curse of Allah is upon the unjust".

*[Bukhari]*

حَدَّثَنَا مُسَدَدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ وَهِشَامٌ، قَالاَ: حَدَّثَنَا قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، قَالَ: بَيْنَا ابْنُ عُمَرَ يَطُوفُ، إِذْ عَرَضَ لَهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، أَوْ قَالَ: يَا ٱبْنَ عُمَرَ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ فِي النَّجْوَى؟ فَقَالَ: : سَمِعتُ النَّبِيَّ ﷺ يَقُولُ: يُدْنَى الْمُؤْمِنُ من رَبِّه وَقَالَ هِشَامٌ: يَدْنُو الْمُؤْمِنُ (أي من ربه) حَتَّى يَضَعَ عَلَيْه كَنَفَهُ، فَيُقَرِّرُهُ بِذُنُوبِه، تَعْرِفُ ذَنْبَ كَذَا؟ يَقُولُ: أَعْرِفُ، يَقُولُ: رَبِّ، أَعْرِفُ مَرَّتَيْنِ، فَيَقُولُ: سَتَرْتُهَا فِي الدُّنْيَا، وَأَغْفِرُهَا لَكَ الْيَوْمَ، ثُمَّ تُطْوَى صَحِيفَةُ حَسَنَاتِه، وَأَمَّا الآخَرُونَ ـ أَوِ الْكُفَّارُ ـ فَيُنَادَى عَلَى رُؤُوسِ الأَشْهَادِ: (هٰؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ).

[البخاري]

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**Hadith 121 :**

Abu Hurayra narrated that some people said: "O Messenger of Allah, shall we see our Lord on the Day of Judgement?" The Prophet (ﷺ) said: "Do you have difficulty in seeing the sun at midday in a cloudless sky?" They said: "No". The Prophet (ﷺ) said: "Do you have difficulty in seeing the moon when it is full on a cloudless night?" They said: "No". The Prophet (ﷺ) said: "By Allah in Whose Hand is my life, you shall not have difficulty in seeing your Lord, as you do not have difficulty in seeing either of them".

Then Allah would receive a man and say to him: "O so-and-so, did I not honour you and make you *sayyid* (a leader) over others, gave you a spouse and made your horses and camels subservient to you and left you ruling and wealthy?" He would say: "Yes". Allah would say: "Did you believe then that you would meet me?" He would say: "No". Allah would say: "Likewise, I shall forget you as you forgot Me".

Then Allah would receive the next person and say to him: "O so-and-so, did I not honour you and make you *sayyid* over others, gave you a spouse and made your horses and camels subservient to you and left you ruling and wealthy?" He would say: "Yes". Allah would say: "Did you believe then that you will meet me?" He would say: "No". Allah would say: "Likewise, I shall forget you as you forgot Me".

Tthen Allah would receive the third person and say the same thing as above. The man would say: "O my Lord, I believed in You and Your book and in Your Messenger (ﷺ); I prayed, fasted and spent in charity". He would extol his own virtues as much as possible.

Allah would say: "Say no more". Then the man would be told, now We shall bring forward our witness who

shall testify against you. The man would say to himself: "Who would testify against me?" At that time his mouth will be sealed and his thigh, flesh and bones will be asked to speak, and each of them will give an account of his deeds to absolve blame from themselves. That person was a hypocrite with whom Allah will be angry.

*[Muslim]*

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَان، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، هلْ نرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: هلْ تُضارُّون في رُؤْيَةِ الشَّمْسِ في الظَّهِيرَةِ، لَيْسَتْ في سَحَابَةٍ؟ قالُوا: لا، قَالَ: فهلْ تُضارُّون في رُؤْيَةِ الْقَمَرِ لَيْلة الْبَدْرِ لَيْسَ في سَحَابَة؟ قالُوا: لا، قَالَ: وَالَّذي نفْسِي بِيَدِهِ، لا تُضارُّون في رُؤْيَةِ رَبِّكُمْ، إلاَّ كمَا تُضارُّون في رُؤْيَةِ أَحَدِهِمَا، قَالَ: فيَلْقَى الْعَبْدَ، فيَقُولُ: أَيْ فُل، أَلَمْ أُكْرِمْك؟ وَأُسَوِّدْك، وأُزَوِّجْك، وَأَسَخِّرْ لك الْخيْلَ وَالإِبِلَ وَأَذرْك تَرْأَسُ، وَترْبَعُ؟ فيَقُولُ: بَلَى، قَالَ: فيقول: أفظننْت أَنَّك مُلاَقيَّ؟ فيَقُولُ: لاَ، فيَقُولُ: فَإِنِّي أَنْسَاك كمَا نسِيتَنِي، ثُمَّ يَلْقى الثَّاني، فيَقُولُ: أَيْ فُل، أَلَمْ أُكْرِمْك، وَأُسَوِّدْك، وَأُزَوِّجْكَ وَأُسَخِّرْ لَكَ الْخَيْلَ وَالإِبِلَ؟ وَأَذَرْكَ تَرْأَسُ، وَتَرْبَعُ؟ فَيَقُولُ: بَلَى، أَيْ رَبِّ، فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلاَقِيَّ؟ فَيَقُولُ: لاَ، فَيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي، ثُمَّ يَلْقَى الثَّالِثَ، فَيَقُولُ لَهُ مِثْلَ ذَلِكَ، فَيَقُولُ: يَا رَبِّ، آمَنْتُ بِكَ وَبِكِتَابِكَ، وَبِرُسُلِكَ، وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ، وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ، فَيَقُولُ: هَهنَا إِذاً، قَالَ: ثُمَّ يُقَالُ لَهُ: الآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ، وَيَتَفَكَّرُ في نَفْسِهِ: مَنْ ذَا الَّذي يَشْهَدُ عَلَيَّ؟ فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِفَخِذِهِ وَلَحْمِهِ وَعِظَامِهِ: انْطِقِي، فَتَنْطِقُ فَخذُهُ،

وَلَحْمُهُ، وَعِظَامُهُ بِعَمَلِهِ، وَذَلِكَ لِيَعْذِرَ مِنْ نَفْسِهِ، وَذَلِكَ الْمُنَافِقُ، وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ.

[مسلم]

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**Hadith 122 :**

Anas reported that the Prophet (ﷺ) said: A man would be brought forward on the Day of Judgement meek as a lamb and would be made to stand before Allah. Allah would say to him: "I gave you wealth, power and My bounties, what did you do (with them)?" He would say: "I put them together and made them grow. I left them worth more than their original state. Send me back and I shall bring them to you".

Here is a man who had not presented anything good and he will be sent to Hell.

*[Al-Tirmidhi]*

عَنْ أَنَسٍ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنِ النَّبِيِّ ﷺ قَالَ: (يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ، كَأَنَّهُ بَذَجٌ، فَيُوقَفُ بَيْنَ يَدَيِ اللَّهِ، فَيَقُولُ اللَّهُ لَهُ: أَعْطَيْتُكَ وَخَوَّلْتُكَ وَأَنْعَمْتُ عَلَيْكَ، فَمَاذَا صَنَعْتَ؟ فَيَقُولُ: يَا رَبِّ، جَمَعْتُهُ وَثَمَّرْتُهُ، فَتَرَكْتُهُ أَكْثَرَ مَا كَانَ، فَارْجِعْنِي آتِكَ بِهِ، فَإِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْراً، فَيُمْضَى بِهِ إِلَى النَّارِ).

[الترمذي]

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**Hadith 123 :**

Abu Sa'id al-Khudri narrated from the Prophet that Allah says:

"Whoever is so engrossed with the Qur'an and

remembrance of Me that he fails to ask Me for anything, I shall give him better than what I give to those who ask".

Allah's Word is above all other words as Allah Himself is Superior to all creatures.

*[Al-Tirmidhi]*

عَنْ أَبِـي سَعِيد الْخُدْرِيِّ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ الرَّبُّ ـ عَزَّ وَجَلَّ ـ مَنْ شَغَلَهُ الْقُرْآنُ وَذِكْرِي عَنْ مَسْأَلَتِي، أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السَّائِلِينَ، وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ.

(قال أبو عيسى الترمذي رحمه الله تعالى: حديث حسن غريب).

[الترمذي]

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**Hadith 124 :**

Abu Sa'id al-Khudri narrated that the Prophet (ﷺ) said: Noah and his people will appear and Allah would say to him: "Did you convey (the Message)?"

He will say: "Yes, my Lord".

Then Allah will speak to his people: "Did he convey to you (Our Message)?"

They would deny this and say: "No prophet came to us".

Allah would say O Noah: "Who will testify for you?"

He would say: "Muhammad and his people will testify".

(The Prophet (ﷺ) said:) Then we will testify that he indeed conveyed (the Message). Our testimony would be in accordance with Allah's words:

*"And so We made you a middle nation so that you will be witnesses unto people"*. (Qur'an: 2.143).

*[Bukhari]*

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَجِيءُ نُوحٌ وَأُمَّتُهُ، فَيَقُولُ اللَّهُ تَعَالَى: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، أَيْ رَبِّ، فَيَقُولُ لأُمَّتِهِ؛ هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: لاَ، مَا جَاءَنَا مِنْ نَبِيٍّ، فَيَقُولُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ ﷺ وَأُمَّتُهُ فَنَشْهَدُ أَنَّهُ قَدْ بَلَّغَ، وَهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ﴾ والوسط: (العدل).

[البخاري]

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**Hadith 125 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Abraham will see his father on the Day of Judgement with his face covered with dust and darkness. Abraham will say to him:

"Did I not tell you 'do not disobey me?"

His father would reply: "Today I shall not disobey you".

Abraham (P.B.U.H.) will then say: "O my Lord, you promised me that you would not disgrace me on the Day when the people will be raised. What disgrace is greater than that my father is far from Divine Mercy?"

Allah would say: "I have forbidden Heaven to unbelievers".

Then He would call out to Abraham: "(Behold) what is beneath your feet!"

He will see a hyena smeared with blood, which will be held by its feet and thrown into the Fire.[17]

*[Bukhari]*

## الجنة محرمة على الكافرين لا تنفعهم قرابة

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيد الْمَقْبُرِي، عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنِ النَّبِيِّ ﷺ قَالَ: يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ: لاَ تَعْصِينِي، فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لاَ أَعْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ، إِنَّكَ وَعَدْتَنِي أَنْ لاَ تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، وَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الأَبْعَدِ؟ فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ يَا إِبْرَاهِيمُ، مَا تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ، فَإِذَا هُوَ بَذِيخ مُلْتَطخ فَيُؤْخَذُ بِقَوَائِمِهِ، فَيُلْقَى فِي النَّارِ.

[البخاري]

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**Hadith 126 :**

Anas b. Malik narrated that the Prophet (ﷺ) said: On the Day of Judgement Allah would say to the person who is due for the lightest punishment in the Fire:

If you have something on earth, would you give it for expiation?"

He would say: "Yes".

Allah would say: "Whilst you were in the loins of Adam, I wanted from you something less burdensome than

this, that is that you will not associate anything with Me. But you refused to comply".

*[Bukhari]*

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ ـ أَيْ الجَوْنِيّ ـ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِك ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ تَعَالَى لأَهْوَن أَهْل النَّارِ عَذَاباً يَوْمَ الْقِيَامَةِ: لَو أَنَّ لَكَ مَا فِي الأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تَفْتَدِي بِهِ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ: أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا، وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لاَ تُشْرِكَ بِي شَيْئاً، فَأَبَيْتَ أَنْ لاَ تُشْرِكَ بِي.

[البخاري]

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**Hadith 127 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: Heaven and Hell disputed with each other. Hell said:

"I was chosen for those who are conceited and those who are arrogant".

Heaven said: "Why is it that no one enters me except the weak and the humble?"

Allah said to Heaven: You are My Mercy, through you I show Mercy on those of My servants I choose.

And He will say to Hell: "You are My punishment; through you I punish those whom I choose".

Both Heaven and Hell will have their fill. But Hell will not be filled until Allah puts His Foot (on it) and it would say: "Enough, enough".

Then Hell will become full and it will be shut tight. Allah will not do injustice to any of His creatures. As for

Heaven, Allah will create for it new creatures to fill it.

*[Bukhari]*

## احتجاج الجنة والنار وشكوى النار

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّد، حَدَّثَنَا عَبْدُ الرَّازِق، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّام، عَنْ أَبِي هُرَيْرَةَ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ النَّبِيُّ ﷺ: تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ، وَالْمُتَجَبِّرِينَ، وَقَالَتِ الْجَنَّةُ: مَا لِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ؟ قَالَ اللَّهُ ـ تَبَارَكَ وَتَعَالَى ـ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذابِي، أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلاَ تَمْتَلِىءُ، حَتَّى يَضَعَ رِجْلَهُ، فَتَقُولُ: قَطِ، قَطِ، قَطِ؛ فَهُنَاكَ تَمْتَلِىءُ، وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ، وَلاَ يَظْلِمُ اللَّهُ ـ عَزَّ وَجَلَّ ـ مِنْ خَلْقِهِ أَحَداً، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ يُنْشِىءُ لَهَا خَلْقاً.

[البخاري]

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**Hadith 128 :**

Abu Salma b. Abdul Rahman narrated that Abu Hurayra said that the Prophet (ﷺ) said: Fire complained to its Lord and said:

"Part of me has consumed the other part of me".

So Allah permitted it two gusts, one gust in winter and the other gust in summer. Thus you get the worst (blast) of the heat and the worst (blast) of the cold.

*[Bukhari]*

حَدَّثَنَا أَبُو الْيَمَان، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِي، قَالَ: حَدَّثَنِي أَبُو

سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: رَبِّ، أَكَلَ بَعْضِي بَعْضاً، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ، وَنَفَسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ.

[البخاري]

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**Hadith 129 :**

Abdullah narrated that the Prophet (ﷺ) said: I shall be the first among you to arrive at the Lake-Fount (al-Kauthar) and with me some other men will be brought up. But they will then be taken away from me and I shall say: O my Lord, these are my Companions!

I shall be told: You do not know what they did after you.

*[Bukhari]*

**ما جاء في حوض النبي ﷺ**

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ، قَالَ: سَمِعْتُ أَبَا وَائِلٍ، عَنْ عَبْدِ اللَّهِ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنِ النَّبِيِّ ﷺ قَالَ: أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَيُرْفَعَنَّ مَعِي رِجَالٌ مِنْكُمْ، ثُمَّ لَيُخْتَلَجُنَّ دُونِي، فَأَقُولُ: يَا رَبِّ، أَصْحَابِي، فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ.

[البخاري]

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**Hadith 130 :**

When Allah sends the people of Heaven to Heaven and the people of the Fire into the Fire, death will be brought forth and made to stand on the parapet of the intervening wall between the people of Heaven and the people of the Fire.

Then a voice will declare: O people of Heaven!

And they will look up fearfully. Now the voice would say: O people of the Fire!

And they would look up cheerfully with a hope of intercession. Then the people of Heaven and the people of Hell fire will be asked: Do you know this?

And both will say: Yes, we recognise it. It is death for which we were destined.

Then death will be made to lie down and be killed on the wall which is between Heaven and the Fire. A voice will then declare:

O people of Heaven, (now) there is Eternity, and no death! O people of the Fire, (now) there is Eternity and no death!

*[Al-Tirmidhi]*

فَإِذَا أَدْخَلَ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ، وَأَهْلَ النَّارِ النَّارَ، قَالَ: أُتِيَ بِالْمَوْتِ، فَيُوقَفُ عَلَى السُّورِ الَّذِي بَيْنَ أَهْلِ الْجَنَّةِ، وأَهْلِ النَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ، فَيَطَّلِعُونَ خَائِفِينَ، ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ، فَيَطَّلِعُونَ مُسْتَبْشِرِينَ، يَرْجُونَ الشَّفَاعَة، فَيُقَالُ لأَهْلِ الْجَنَّةِ، وَأَهْلِ النَّارِ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: هَؤُلاءِ، وَهَؤُلاءِ، قَدْ عَرَفْنَاهُ هُوَ الْمَوْتُ الَّذِي وُكِّلَ بِنَا، فَيُضْجَعُ، فَيُذْبَحُ ذَبْحاً عَلَى السُّورِ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُقَالُ: يَا أَهْل

الْجَنَّةِ، خُلُودٌ، لاَ مَوْتَ، وَيَا أَهْلَ النَّارِ، خُلُودٌ لاَ مَوْتَ.

قَال الترمذي رحمه الله: حديث حسن صحيح.

[الترمذي]

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**Hadith 131 :**

Abu Hurayra narrated that the Prophet (ﷺ) said: When Allah created Heaven and Hell, He sent Jibreel to Paradise and said: Look at Paradise and what I have created for its dwellers!

So Jibreel went and looked at it and saw what Allah had created therein for its people. Then he returned to Allah and said: By Your Might, anyone who has heard of it will surely enter it!

So Allah ordered for Heaven to be surrounded by loathsome things and said to Jibreel: Return and see what I have created for its people".

So Jibreel returned and there he saw that it was surrounded by loathsome things. So he returned to Allah and said: By Your Might, I am afraid that no one will enter it.

Allah said: Visit Hell and look what I have created for its people.

There he sees it oppressively cramped. He returns to Allah and says:

By Your Might, no one who has heard of it would enter it.

So Allah ordered it to be surrounded by attractive things and said to Jibreel: Return to Hell.

And Jibreel went back and then said: By Your Might, I am afraid that noone will escape from entering it.

*[Al-Tirmidhi]*

## ما جاء في ذكر ما حفت به الجنة والنار

عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ، أَرْسَلَ جِبْرِيل إِلَى الْجَنَّةِ، فَقَالَ: انْظُرْ إِلَيْهَا، وَإِلَى مَا أَعْدَدْتُ إِلَى أَهْلِهَا فِيهَا، قَالَ: فَجَاءَهَا وَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لأَهْلِهَا فِيهَا، قَالَ: فَرَجَعَ إِلَيْهِ، فَقَالَ: فَوَعِزَّتِك لا يَسْمَعُ بِها أَحَدٌ إلاَّ دَخَلها، فَأَمَرَ بِهَا فَحُفَّتْ بالمكاره فقال: ارجع إليها فانظر إلى ما أعددت لأهلها فيها، قال: فرجع إليها فإذا هي قد حفت بالمكاره فرجع إليه، فقال: وعزتك لقد خفت أن لا يدخلها أحد، قال: اذهب إلى النار فانظر إليها وإلى ما أعددت لأهلها فيها، فإذا هي يركب بعضها بعضاً فرجع إليه فقال: وعزتك لا يسمع بهـا أحد فيدخلها فأمر بها فحفت بِالشَّهَوَاتِ، فَقَالَ: ارْجَعْ إِلَيْهَا، فَرَجَعَ إِلَيْهَا، فَقَالَ: وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لاَ يَنْجُوَ مِنْهَا أَحَدٌ إِلاَّ دَخَلَهَا.

قال أبو عيسى الترمذي رحمه الله تعالى: حديث حسن صحيح.

[الترمذي]

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**Hadith 132 :**

Abu I-Darda' reported that the Prophet (ﷺ) said: The people of Fire will be subjected to hunger, which will equal whatever other punishment they suffer. They will seek food, so they will be given food consisting of thorns which neither fattens nor satisfies hunger. They will

continue asking for food and they will be given food which will choke them. They will remember that in the world they used to clear choking obstructions by drinking water, so they will ask for water. Hot water will be brought to them with hooked irons, and when it comes close to their faces, it will scorch them. When it enters their stomachs it will lacerate them. They will say: Call the Keepers of Hell. The Keepers of Hell will say to them: Did not our Messenger of Allah (ﷺ) come to you with proofs? They will say, "Yes". Then the Keepers will say: "Pray!". However, the prayer of the unbelievers is futile.

Qur'an: 13.14

Then the people of Fire would say: Call Malik[18]! O Malik, let your Lord decide our fate. He will answer them: You will remain (here).

A'mash reported: I was told that between their appeal and the answer of Malik, there will be a period of one thousand years. They will say: Call your Lord, for there is none better than your Lord. Then they will say: Our evil fortune overwhelmed us and we were wrongdoers. O our Lord, bring us forth from hence. If we return to evil, then indeed we will be wrongdoers. Allah would answer them:

Begone therein and speak not unto Me.

Qur'an: 23.108.

At that time they will lose hope of any good coming to them. At that time they will utter wailings and begin to make deep sighs of regret.

*[Al-Tirmidhi]*

عَنْ أَبِي الدَّرْدَاءِ ـ رَضِيَ اللَّهُ عَنْهُ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُلْقَى عَلَى أَهْلِ النَّارِ الْجُوعُ، فَيَعْدِلُ ما هُمْ فِيهِ مِنَ الْعَذَابِ، فَيَسْتَغِيثُونَ فَيُغَاثُونَ

بِطَعَامٍ مِنْ ضَرِيعٍ، لاَ يُسْمِنُ وَلا يُغْنِي مِنْ جُوعٍ، فَيَسْتَغِيثُونَ بِالطَّعَامِ، فَيُغَاثُونَ بِطَعَامٍ ذِي غُصَّةٍ، فَيَذْكُرُونَ أَنَّهُمْ كَانُوا يُجِيزُونَ الْغُصَصَ فِي الدُّنْيَا بِالشَّرَابِ. فَيَسْتَغِيثُونَ بِالشَّرَابِ فَيُرْفَعُ إِلَيْهِمْ الْحَمِيمُ بِكَلاَلِيبِ الْحَدِيدِ، فَإِذَا دَنَتْ مِنْ وُجُوهِهِمْ شَوَتْ وُجُوهَهُمْ، فَإِذَا دَخَلَتْ بُطُونَهُمْ قَطَّعَتْ مَا فِي بُطُونِهِمْ، فَيَقُولُونَ: ادْعُوا خَزَنَةَ جَهَنَّمَ، فَيَقُولُونَ: أَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ؟ قَالُوا: بَلَى، قَالُوا: فَادْعُوا، وَمَا دُعَاءُ الْكَافِرِينَ إِلاَّ فِي ضَلاَلٍ، قَالَ: فَيَقُولُونَ: ادْعُوا مَالِكاً، فَيَقُولُونَ: يَا مَالِكُ، لِيَقْضِ عَلَيْنَا رَبُّكَ، قَالَ: فَيُجِيبُهُمْ: إِنَّكُمْ مَاكِثُونَ: قَالَ الأَعْمَشُ: نُبِّئْتُ أَنَّ بَيْنَ دُعَائِهِمْ، وَبَيْنَ إِجَابَةِ مَالِكٍ أَلْفَ عَامٍ قَالَ فَيَقُولُونَ: ادْعُوا رَبَّكُمْ، فَلا أَحَدَ خَيْرٌ مِنْ رَبِّكُمْ، فَيَقُولُونَ: رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْماً ضَالِّينَ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ، قَالَ: فَيُجِيبُهُمْ: اخْسَئُوا فِيهَا وَلاَ تُكَلِّمُونَ فَعِنْدَ ذَلِكَ يَئِسُوا مِنْ كُلِّ خَيْرٍ، وَعِنْدَ ذَلِكَ يَأْخُذُونَ فِي الزَّفِيرِ وَالْحَسْرَةِ وَالْوَيْلِ.

[الترمذي]

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**Hadith 133 :**

Shuhaib narrated that the Prophet (ﷺ) said: When the people of Heaven enter Heaven, Allah would say: Do you want anything more that I may give? They would say: Did You not make our faces shine? Did You not admit us to Paradise? Did You not save us from the Fire? Then the Veil will be removed, and behold: there is nothing that they were given which would be dearer to them than looking at their Lord.

*[Muslim]*

## ما جاء في رؤية المؤمنين ربهم
## وخطاب الله لأهل الجنة

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِي، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِت البُنَاني، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ ـ رَضِيَ اللَّهُ عَنْهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ ـ تَبَارَكَ وَتَعَالَى ـ: تُرِيدُونَ شَيْئاً أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ، وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيُكْشَفُ الْحِجَابُ، فَمَا أُعْطُوا شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ.

[مسلم]

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**Hadith 134 :**

Jabir b. Abdullah narrated that the Prophet (ﷺ) said: Whilst the people of Paradise were enjoying their blissful state, a light will appear above them. They will raise their heads and lo! the Lord has risen above them and would say: Peace be upon you, O people of Paradise! That would be in accordance with the Qur'anic verse *"Peace! A word from the Merciful Lord"* (Qur'an: 36.58). The Prophet (ﷺ) said: Then Allah would look at them and the people will look at Him, and they will not be distracted by the joys of Paradise as long as they were looking at Him, until Allah became veiled from them. His Light and Blessing over them will remain in their dwellings.

*[Ibn Majah]*

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ، فَرَفَعُوا رُؤُوسَهُمْ، فَإِذَا الرَّبُّ

قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ، قَالَ: وَذَلِكَ قَوْلُ اللَّهِ: ﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ۝٥٨﴾ قَالَ: فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ، فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ، مَا دَامُوا يَنْظُرُونَ إِلَيْهِ، حَتَّى يُحْجَبَ عَنْهُمْ، وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ فِي دِيَارِهِمْ.

[ابن ماجه]

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**Hadith 135 :**

Abu Sa'id al-Khudri narrated that the Prophet (ﷺ) said: Allah will address the People of Paradise saying: O people of Paradise! And they would say: Here we are our Lord at Your service! And Allah would say: Are you happy? They would say: Why should we not be happy, while You have given us what You have not given any of Your creatures? Allah would say: I shall give you better than that. They would say: What could be better than that? Allah would say: I bestow upon you My Pleasure; after this I shall never be displeased with you.

*[Bukhari]*

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ــ رَضِيَ اللَّهُ عَنْهُ ــ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، يَقُولُونَ: لَبَّيْكَ رَبَّنَا، وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا، لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَداً مِنْ خَلْقِكَ؟ فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَداً.

[البخاري]

**Hadith 136 :**

Abu Hurayra narrated that one day the Prophet (ﷺ) was speaking and there was a Bedouin in his presence. The Prophet (ﷺ) was saying that a man from Paradise asked the Lord's permission to sow. Allah said: Do you not have what you desire? He said: Yes, but I love to sow. So he hurried and planted seeds, and the plants grew, ripened, were harvested and heaped in bundles like ómountains in the twinkling of an eye. Allah said: "Enough, O son of Adam!" Nothing will suffice you! And the Bedouin said: "O Messenger of Allah this man will have to be a Quraishi or an Ansari, for these are sowers! We are not sowers!" And the Prophet laughed.[19]

*[Bukhari]*

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَان، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ عَنْ عَطَاءِ بْنِ يَسَار، عَنْ أَبِي هُرَيْرَةَ ــ رَضِيَ اللَّهُ عَنْهُ ــ أَنَّ النَّبِيَّ ﷺ كَانَ يَوْماً يُحَدِّثُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَة أَنَّ رَجُلاً مِنْ أَهْلِ الْجَنَّةِ، اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ فقال: أولست فيما شئت، قال: بلى، ولكني أحب الزرع، فَأَسْرَعَ وَبَذَرَ، فَبَادَرَ الطَّرْفَ نَبَاتُهُ وَاسْتِوَاؤُهُ، وَاسْتِحْصَادُهُ وَتَكْوِيرُهُ أَمْثَالَ الْجِبَالِ، فَيَقُولُ اللَّهُ تَعَالَى دُونَكَ يَا ابْنَ آدَمَ، فَإِنَّهُ لاَ يُشْبِعُكَ شَيْءٌ. فَقَالَ الأَعْرَابِيُّ: يَا رَسُولَ اللَّهِ، لاَ تَجِدُ هَذَا إِلاَّ قُرَشِيًّا أَوْ أَنْصَارِيًّا، فَإِنَّهُمْ أَصْحَابُ زَرْع، فَأَمَّا نَحْنُ فَلَسْنَا أَصْحَاب زَرْع، فَضَحِكَ رَسُولُ اللَّهِ ﷺ.

[البخاري]

Appendix

# Hadith from Imam Nawawi's Book which are Missing from the Above Collection

**Hadith 1 :**

Nawwas b. Sam'an narrated that the Prophet (ﷺ) mentioned Dajjal one morning and talked so much about him, both in condemnation of him and in terms of his power, that we thought that he was hidden somewhere in the palm trees.

When we returned to the Prophet (ﷺ) in the evening, he noticed our anxiety and said: What is worrying you? We said: O Messenger of Allah, you mentioned Dajjal in the morning and talked so much about him, both in condemnation of him and about his power, that we thought that he was lurking in the palm trees.

The Prophet (ﷺ) said: "It is other than Dajjal that I fear most concerning you. If he appears whilst I am amongst you, I shall be your defence against him. But if he appears whilst I am not among you, then every man is his own defender and Allah will be his Guardian. Dajjal is a person with short twisted hair and a protruding eye, as though he resembles Abd al-Uzza b. Qatan. Whoever comes across him from amongst you, let him recite the opening verses of the Chapter of the Cave *(Sura al-Kahf)*. He will appear in a place between Syria and Iraq and will cause mischief right and left. O servants of Allah, stay firm!"

We said: "O Messenger of Allah, how long would be his stay on earth? The Prophet (ﷺ) said: Forty days. One day would be like a year, another like a month, another like a week and the rest of his days will be like your days".

We said: "O Messenger of Allah, on the day which is like a year, would it suffice us to perform prayers of a day

(only)? He said: No, calculate your day (and pray accordingly)".

We said: "O Messenger of Allah (ﷺ), how fast will Dajjal move on earth? He said: Like a cloud being driven by the wind. He would come to the people and invite them to believe in him, which they would do and respond to his call. He would instruct Heaven and would cause rain to fall. Likewise, he would instruct the earth and it would produce vegetation. Their grazing animals would return to them in the evening, humps held high, udders at their fullest and their sides swollen. Then he would come to the people and invite them (to follow him) which they will reject. He will go away from them and they will suffer drought and become destitute of their wealth. Then he will pass by a wasteland and call out to it "Bring out your treasures" and its treasures would follow him like a swarm of bees. Then he would call out to a man who is at his prime and he would strike him with a sword and cut him in two with such ferocity that the pieces would be flung the flight's length of an arrow. Then he would call him and the man would (come to life and) move forward laughing, with his face shining.

"At this very time Allah would send Christ, son of Mary, who will descend at the white minaret east of Damascus wearing two garments dyed with saffron and wars (a plant of yellow colour in the Yemen like sesame) with his hands placed on the wings of two angels. When he would bow his head, beads of perspiration would fall and when he would raise it, pearl-like drops would fall from his head. Any non-believer who comes into contact with the breath of Christ will die; his breath would reach as far he can see. Then he would search for Dajjal and would overtake him at the gate of Ludd and would kill him.

"Jesus, son of Mary, would be visited by a people

whom Allah has protected from Dajjal. Jesus would wipe their faces and tell them about their ranks in Paradise. Whilst he is doing that, Allah would reveal to Jesus: I have brought forth servants of Mine whom no one is able to fight. Make them safe in the precincts of the mountain.

"Then Allah would raise Gog and Magog who would hasten from every slope. The first of them would pass by a lake called Tabariyya (Tiberias), and they will drink all the water there. And the last of them passing by would say "Indeed in this lake, water was once there". Jesus the Prophet (ﷺ) of Allah and his Companions would be besieged (by Gog and Magog) until the head of a bull would be worth to them more than hundred dinars to you today.

"Then Jesus the Prophet of Allah and his Companions would appeal to Allah, and He would send down on them a plague of worms which would infest their necks and to a man they would all die as victims. Then Jesus and his Companions would descend to earth and would be unable to find a handspan of earth that is not filled by their stench. Jesus the Prophet of Allah and his Companions would then pray to Allah, and Allah would send birds whose necks would be like the necks of Bactrian camels. These would carry them and off-load them where Allah wills.

"Following this, Allah would send down such rain that no house made of clay or tent made of camel hair would be able to give shelter. The rain would wash the earth until it would render it as a mirror. Then the earth would be told: Produce your fruit and be bountiful! On that day (the fruit would be so large that) a group of people would be able to eat and share the one pomegranate and take shade under its skin.

"And Allah would so bless the milk, that a

milch-camel would give sufficient milk to satisfy a crowd of people, a milking cow would satisfy a tribe and a milking goat would quench the thirst of a whole family. Whilst they are in that state, Allah would send a pleasant wind which would gather them up by their armpits and take away the life of every beliver (Mu'min) and Muslim. Only evil people will remain who would commit adultery as freely as asses. The Last Day would come upon these people.

*[Muslim]*

عن النَّوَّاسِ بنْ سمعانَ قال: ذكر رَسُولُ اللَّهِ ﷺ الدجالَ ذاتَ غَداةٍ فخفَّضَ فيه ورَفَّعَ حتى ظَنَنَّاهُ في طائفةِ النَّخْلِ، فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذلك فينَا فقال: «ما شأنُكُمْ؟» قُلْنَا: يا رسولَ اللَّهِ ذكرتَ الدجالَ غداةً فخَفَّضْتَ فِيهِ ورَفَّعْتَ حتى ظَنَنَّاهُ في طائفةِ النَّخْلِ، فقال: «غيرُ الدّجالِ أَخْوَفُنِي عَلَيْكُمْ، إنْ يَخْرُجْ ولَسْتُ فيكُمْ فامرُؤٌ حَجِيجُ نفسِه واللَّهُ خَلِيفَتِي على كلِّ مُسلِمٍ، إِنَّهُ شابٌ قَطَطٌ عَيْنُه طَافِئَةٌ كأَنّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّى بنِ قَطَنٍ، فمَنْ أدركهُ مِنْكُم فلْيَقْرَأ عليه فَواتِحَ سورةِ الكَهفِ، إِنَّهُ خَارِجٌ خَلَّةً بين الشامِ والعراقِ فعاثَ يميناً وعاثَ شِمالاً، يا عبادَ اللَّهِ فاثبُتُوا» قلنا: يا رسولَ الله وما لَبْثُهُ في الأَرْضِ؟، قال: «أربعونَ يوماً. يومٌ كسنةٍ، ويومٌ كشهرٍ، ويوم كجُمُعَةٍ، وسَائرُ أَيَّامِهِ كأَيَّامِكُم»، قلنا: يا رسولَ اللَّهِ فذلكَ اليومُ الذي كسنةٍ أتكفينا فيه صلاةُ يومٍ؟ قال: «لا، اقدُرُوا لَهُ قَدْرَهُ»، قلنا: يا رسولَ اللَّهِ وما إِسْرَاعُهُ في الأرضِ؟»، قال: «كالغيثِ استَدْبَرَتهُ الريحُ فيأْتِي على القومِ فيَدْعُوهُم فيُؤمنونَ بِه ويَستجيبونَ لَهُ فيأمرُ السماءَ فتُمطِرُ والأرضَ فتُنْبِتُ فتروحُ عليهم سارحتُهم أطولَ ما كانت ذِراً وأسبغَه ضُروعاً وأَمَدَّهُ خواصِرَ،

ثم يأتي القوم فيدعوهم فيردون عليه قولَه فينصرف عنهم فيصبحون مُمْحِلينَ ليس بأيديهم شيءٌ من أموالِهم، ويَمُرُّ بالخَرِبَةِ فيقول لها: أَخْرِجي كنوزَكِ فتَتْبَعَهُ كنوزُها كيعاسيبِ النحلِ، ثم يدعو رجلاً ممتلئاً شباباً فيضربُهُ بالسَّيفِ فيقطَعُه جزلتين رَمْيَةَ الغرضِ، ثم يدعوه فيقبلُ ويتهللُ وجهُه ويضحك، فبينما هو كذلك إذ بعث اللَّهُ المسيحَ ابنَ مريمَ فينزلُ عند المنارةِ البيضاءِ شَرْقِيَّ دِمشقَ بينَ مَهْرُودَتَيْنِ واضعاً كفَّيْهِ على أجنحةِ مَلَكَيْنِ، إذَا طأطأ رأسَه قَطَر وإذا رَفَعَه تَحَدَّرَ مِنْهُ جُمَانٌ كاللؤلؤ فلا يَحِلُّ لكافرٍ يَجِدُ ريحَ نفسِهِ إلاَّ ماتَ ونَفَسُهُ ينتهي حيثُ ينتهِي طرفهُ فيَطلُبُه حتى يُدْرِكَهُ ببابِ لُدٍّ فيقتُلُه، ثم يأتي عيسى ابنُ مريمَ قوماً قد عصَمَهُم اللَّهِ منهُ فيمسَحُ عن وجوهِهم ويحدثهم بدرجاتِهم في الجنةِ فبينما هو كذلك إذ أوحى اللَّهُ إلى عيسى إني قد أخرجتُ عباداً لي لا يَدانِ لأحدٍ بقتالِهم فحَرِّزْ عِبادي إلى الطور، ويبعثُ اللَّهُ يأجوجَ ومأجوجَ وهم من كلِّ حَدَبٍ يَنْسِلُونَ فيَمُرُّ أوائلُهم على بُحَيْرَةِ طَبَرِيَّةَ فَيشربونَ ما فيها ويمرُّ أَواخرُهم فيقولون: لقد كان بهذه مرةً ماءٌ، ويُحْصَرُ نبيُّ اللَّهِ عيسى وأصحابُه حتى يكونَ رأسُ الثورِ لأحدِهم خيراً من مائةِ دينارٍ لأحدِكُم اليوم، فيرغبُ نبيُّ اللَّهِ عيسى وأصحابُه فيُرسِلُ اللَّهُ عليهِمُ النَّغَفَ في رِقابِهم فيُصْبِحُونَ فَرْسَى كموتِ نفسٍ وَاحدةٍ، ثم يَهبِطُ نبيُّ اللَّهِ عيسَى وأصحابُه إلى الأرضِ فلا يجدونَ في الأرضِ موضعَ شِبْرٍ إلاَّ ملأه زَهَمُهُمْ ونَتَنُهُمْ فيرغبُ نبيُّ اللَّهِ عيسى وأصحابُه إلى اللَّهِ فيُرسِلُ اللَّهُ طيراً كأعناقِ البُخْتِ فتحملُهم فتطرحُهم حيث شاءَ اللَّهُ ثم يُرسِلُ اللَّهُ مطراً لا يَكُنُّ منه بيتُ مَدَرٍ وَلا وَبَرٍ فيغسلُ الأرضَ حتى يترُكَها كالزَّلَفَةِ ثم يقالُ

للأرض أَنْبِتِي ثَمَرَتَكِ ورُدِّي بَرَكَتَكِ فيومئذٍ تأكلُ العِصابةُ من الرُّمانةِ ويستظلون بقِحْفِهَا، ويبارَكُ في الرِّسْلِ حتى إن اللِّقْحَةَ من الإبِلِ لَتَكْفي الفِئامَ من الناس، واللِّقحةَ من البقر لتكفي القبيلةَ من الناس، واللِّقحةَ من الغنم لتكفي الفَخْذَ من الناس، فبينما هم كذلك إذ بعثَ اللَّهُ ريحاً طيبةً فتأخذُهم تحتَ آباطِهم فتقبضُ روحَ كلِّ مؤمنٍ وكلِّ مسلمٍ ويبقى شِرَارُ الناسِ يتهارجون فيها تهارُجَ الحُمُرِ فعليهم تقومُ الساعةُ».

[مسلم]

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**Hadith 2 :**

Abdullah b. Amr b. al-'As reported that the Prophet (ﷺ) said: My Fountain-Lake is as long as would take a month to walk across, and its corners are equal (equidistant). Its water is whiter than silver, its aroma is more pleasant than musk and its jars are as bright as stars in the sky. Whoever drinks from it will not thirst thereafter.

The report continues that Asma', daughter of Abu Bakr, said that the Prophet (ﷺ) said: While I am at the Fountain-Lake looking for (those) who come to me from amongst you, some people will be taken away before reaching me. I will say: O my Lord, these are my people and belong to my Umma. It would be said: (i.e. Allah would say to me): Did you not know what they did after you? They went back (to their former state).

*[Muslim]*

عن ابن أبي مُلَيْكَةَ قال: قال عبدُ اللَّهِ بنُ عَمْرِو ابنِ العاص، قال رَسُولُ اللَّهِ ﷺ: «حَوْضي مسيرةُ شهرٍ، وزَواياهُ سواءٌ، وماؤُهُ أبيضُ من

الوَرِق، وريحُه أطيبُ من المِسكِ، وكيزانُه كنجومِ السّماءِ، فمن شَرِبَ مِنْه فلا يَظْمأُ بعدَه أبداً، قال: وقالت أسماءُ بنتُ أبـي بَكرٍ قال رَسُولُ اللَّهِ ﷺ: إنِّي على الحوضِ حتى أَنظُرَ من يَرِدُ عَلَيَّ مِنكُم، وسيُؤْخَذُ أُناسٌ دُونِي، فأقولُ: يا ربِّ مِنِيِّ ومِنْ أُمَّتِي؟ فيُقالُ: أما شَعَرْتَ ما عمِلُوا بعدَكَ؟ واللَّهِ ما بَرِحُوا يَرجِعُونَ على أعقابِهم. قال: فكان ابنُ أبـي مُلَيكَةَ يقولُ: اللهمَّ إنا نعوذُ بكَ أن نَرجِعَ على أعقابِنا أو أن نُفْتَنَ عن دينِنَا».

[مسلم]

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**Hadith 3 :**

Zayd b. Khalid al-Juhani reported that the Prophet (ﷺ) led us in the morning prayer at Hydaybiyah. That night it had rained. And when he had finished leading the prayer, he turned to the people and said to them: Do you know what your Lord said? They said: Allah and His Messenger (ﷺ) know best!

The Prophet said that (Allah says): Some of My servants have this morning become believers in Me or disbelievers. For whoever said: We were sent rain with the blessing of Allah and His Mercy, this person is a believer in Me and has denied the stars. Anyone who said: "We received rain on account of the movement of such and such a star", such a person does not believe in Me, he believes in the stars.

*[Bukhari]*

عـن زيـدِ بـنِ خـالـدِ الجهنـيِّ ـ رَضِـيَ اللَّـهُ عَنْـهُ ـ قـال: صلـى لنـا رَسُولُ اللَّهِ ﷺ صلاةَ الصبحِ بالحُديْبية، على إثْرِ سماءٍ كانت من الليلةِ، فلما

انصرف النبـيُّ ﷺ أَقبَلَ على الناسِ فقال لهم: «هل تَدرون ماذا قال ربّكم؟ قالوا: اللَّهُ ورسولُه أعلم. قال: أصبح من عبادي مؤمنٌ بـي وكافرٌ، فأما من قال: مُطِرْنا بفضلِ اللَّهِ ورحمتِه، فذلك مؤمن بـي كافر بالكوكب، وأما من قال: مُطِرْنا بنَوْءِ كذا وكذا، فذلك كافرٌ بـي، مؤمنٌ بالكوكبِ».

[البخاري]

## SECTION 2

# Al-Ithafat al-Saniyyah bi 'l-Ahadith al-Qudsiyyah

**by:**

**Zayn al-Din Abdul Ra'uf b. Taj al-'Arifin b. 'Ali b. Zayn al'Abidin al-Munawi (D.1031 A.H.)**

# الإتحافات السَّنية بالأحاديث القدسية

تـألـيـف

المحدث الكبير الحجة الثبت القدوة صاحب التصانيف الكثيرة

زين الدين عبد الرؤوف بن تاج العارفين

ابن علي بن زين العابدين الحدادي

ثم المناوي القاهري

المتوفى سنة إحدى وثلاثين وألف

**Hadith 1 :**

Allah said: O son of Adam, I revealed to you seven verses[20]. Three are for Me, three for you and one between Me and you. Those that are for Me are:

"Praise be to Allah the Cherisher and Sustainer of the worlds, the Most Gracious, Most Merciful, Master of the Day of Judgement".

The one that is for Me and you is:

"Thee do we worship and Thine aid we seek"

So worship is due from you and help is due from Me.

Those verses which are for you are:

"Show us the straight way, the way of those on whom Thou has bestowed Thy Grace, Those whose (portion) is not wrath and who go not astray".

*[Al-Tabarani]*

قالَ اللَّهُ تَعالَى: «ابْنَ آدمَ أنْزلْتُ عَليْكَ سَبْعَ آياتٍ: ثَلاثٌ لِي وثَلاثٌ لكَ ووَاحدَةٌ بَيْنِي وَبيْنكَ فأمَّا التي لِي فالحَمْدُ للَّهِ رَبِّ العَالمينَ. الرَّحمٰنِ الرَّحيمِ مَالكِ يوْمِ الدِّينِ: وَالَّتي بَيني وَبيْنَك إيَّاكَ نَعْبدُ وإيَّاكَ نَسْتَعِينُ مِنْكَ العِبادَة وعليَّ العَوْنُ. وأمَّا الَّتي لكَ اهْدِنَا الصِّراطَ المُسْتقيمَ صِرَاط الَّذينَ أنْعَمْتَ عَلَيْهِمْ غيْرِ المَغْضُوبِ عَليْهِمْ وَلا الضَّالِّينَ».

[الطبراني]

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**Hadith 2 :**

O son of Adam, free yourself for My service and your heart will be filled by Me with contentment, and I shall protect you from poverty. If you do not do that, I shall fill your heart with anxiety and I shall not provide for your needs.

*[Al-Tirmidhi and al-Bayhaqi]*

«ابْنَ آدمَ تَفرَّغْ لِعبَادَتي أمْلأ صَدْرَكَ غِنًى وَأسُدَّ فَقْرَك وإلاَّ تَفْعلْ مَلأتُ صَدْرَكَ شُغْلاً وَلَمْ أسُدَّ فَقْرَك».

[الترمذي والبيهقي]

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**Hadith 3 :**

O son of Adam, remember Me after the dawn prayer and after the *asr* (mid afternoon) prayer for an hour, I shall take care of you for the hours inbetween.

*[Muslim]*

«ابْنَ آدمَ اذْكُرْني بَعْدَ الفَجْرِ وَبعْدَ العَصْرِ ساعةً أكْفك ما بَيْنَهُمَا».

[مسلم]

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**Hadith 4 :**

O son of Adam, offer four *rak'as* in prayer to Me at the beginning of the day, and in exchange I shall take care of you at the end of your day.

*[Ahmad b. Hanbal]*

«ابْنَ آدمَ اكْفِني أوّلَ النَّهار أرْبعَ ركَعاتٍ أكْفِكَ بِهنَّ آخرَ يَوْمكَ»

[أحمد بن حنبل]

**Hadith 5 :**

This Hadith is the same as above.

*[Ahmad b. Hanbal]*

«ابْنَ آدمَ صَلِّ لي أَرْبَعَ ركعَاتٍ مِنْ أوّلِ النَّهارِ أَكْفِكَ آخِرَهُ».

[أحمد بن حنبل]

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**Hadith 6 :**

O son of Adam, you have what is sufficient for your needs and yet you seek what takes you beyond the prescribed limits. You are not content with little nor satisfied with abundance. When you are sound in your body, secure in your heart and you have enough for your day, then forget the world.

*[Ibn 'Adiy and al-Bayhaqi]*

«ابْنَ آدمَ عِنْدَكَ ما يكْفيكَ، وأنْتَ تَطلُبُ ما يُطغِيكَ، لا بِقليلٍ تَقْنعُ، وَلا مِن كثيرٍ تَشْبعُ. إذَا أَصْبحْتَ مُعافًى في جَسدِكَ، آمِناً في سِرْبكَ، عنْدَكَ قُوتُ يَوْمِكَ فَعَلى الدُّنيا العَفَاءُ».

[ابن عدي والبيهقي]

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**Hadith 7 :**

My servant's dearest act of worship to Me is his genuineness towards Me (or "genuineness towards every Muslim" according to another narration).

*[Ahmad b. Hanbal]*

«أَحَبُّ ما تَعبَّدني بهِ عَبْدِي النُّصْحُ ــ وفي رواية ــ لِكلِّ مُسلمٍ».

[أحمد بن حنبل]

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**Hadith 8 :**

The dearest of My servants to Me are those who are prompt in breaking their fast.

*[Ahmad b. Hanbal and al-Tirmidhi]*

«أَحَبُّ عِبادِي إليَّ أعْجَلُهمْ فِطْراً».

[أحمد بن حنبل والترمذي]

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**Hadith 9 :**

When I try My faithful servant and he exercises patience and does not complain about Me to his visitors, I free him from My constraints and I give him flesh better than his flesh, and blood better than his blood, and then he resumes his activity.

*[Al-Hakim]*

«إذَا ابْتَلَيْتُ عبْدِيَ المُؤمِنَ فَصَبَرَ فلَمْ يَشْكُنِي إلى عُوَّادِه أطْلَقْتُه مِنْ أساري ثمّ أَبْدَلْتُه لحْماً خَيْراً مِنْ لحمه ودماً خيراً من دَمهِ ثم يَسْتأنِف العَملَ».

[الحاكم]

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**Hadith 10 :**

When I try My servant with those two dear ones (i.e. loss of sight in both eyes) and he remains patient, I compensate him for the loss, with Paradise.

*[Ahmad b. Hanbal and al-Tabarani]*

«إذا ابْتَلَيْتُ عبْدِي بحَبيبَتَيْه ثمّ صَبرَ عوّضتُه عنْهما الجنَّةَ».

[أحمد بن حنبل والطبراني]

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**Hadith 11 :**

When I try one of My faithful servants and he praises Me despite his trials, continue (O angels!) to give him what you gave him previously.

*[Ahmad b. Hanbal and al-Tabarani]*

«إذا ابْتَلَيْتُ عَبْداً مِنْ عِبادِي مؤمناً فحَمِدني عَلى ما ابْتَلَيْتُه فاجْرُوا له ما كُنتمْ تُجْرونَ لهُ».

[أحمد بن حنبل والطبراني]

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**Hadith 12 :**

When I test one of My faithful servants (through illness) and he praises Me and is patient in his suffering, he rises from his bed freed from sins like the day when his mother gave him birth. The Lord would then say to the guardians (angels), I restrained this servant of mine and I tested him. Now continue to reward him as you did before.

*[Ahmad b. Hanbal]*

«إذا ابْتَلَيْتُ عَبداً مِنْ عِبادِي مُؤمناً فحَمَدني وَصبرَ عَلى ما ابْتلَيتُه فإنَّه يَقُومُ مِنْ مَضْجعِه ذلكَ كيَوْمِ وَلدتْه أمه مِنَ الخطَايَا ويَقولُ الرَّبُّ لِلْحفظةِ إنِّي قَيَّدْتُ عَبْدِي هٰذا وابْتلَيْتُه فَاجْروا عليْهِ ما كُنتمْ تُجرُونَ لهُ قَبلَ ذلكَ مِنَ الأجرِ».

[أحمد بن حنبل]

**Hadith 13 :**

When I subject one of My servants to a misfortune afflicting his body or affecting his wealth or his children, and he bears that with admirable patience, I hesitate on the Day of Judgement to set a Scale for him or a Book for him to open.

*[Al-Tirmidhi]*

«إذا وجَّهْتُ إلى عَبْدٍ مِنْ عَبيدِي مُصيبةً في بَدنِه أوْ مالِهِ أوْ وَلَدِه ثمّ اسْتَقبَل ذلكَ بصَبْرٍ جَميلٍ اسْتَحيْتُ منه يوْمَ القِيَامَةِ أنْ أنْصُبَ لهُ مِيزاناً أوْ أنْشُرَ له دِيواناً».

[الترمذي]

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**Hadith 14 :**

When My servant remembers Me alone, I remember him alone. When he remembers Me in a group of people, I remember him in an assembly which is better than the one in which he remembered Me.

*[Al-Tabarani]*

«إذَا ذَكَرَني عبْدي خالِياً ذكرْتُه خالِياً وَإذا ذكرَني في مَلإٍ ذكرتُهُ في ملإٍ خَيْرٍ مِنَ المَلإِ الَّذي ذكرَني فيهِ».

[الطبراني]

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**Hadith 15 :**

When My servant reaches the age of forty, I relieve him of three calamities: madness, elephantiasis and leprosy. When he reaches the age of fifty, I subject him to

easy reckoning. When he reaches the age of sixty, I endear to him his return (to Me). When he is seventy, I make him dear to the angels. When he is eighty, I write his good deeds and cast away his evil deeds. When he is ninety, the angels say: he is Allah's prisoner on earth; his early and later sins are forgiven and his intercession is accepted. When he reaches the age of senility Allah records for him (his good deeds) equal (in value) to what he did when he was in sound health. If he does anything bad, it is not written.

*[Al-Tirmidhi]*

«إذا بَلَغَ عَبْدِي أرْبعينَ سَنَةً عافَيْتُه مِنَ البَلايَا الثَّلاثِ مِنَ الجُنونِ والجُذام والبرَص وإذا بَلَغَ خمسينَ سَنة حاسَبْتُه حِساباً يسيراً وَإذَا بَلغَ سِتِّينَ سَنةً حَبَّبْتُ إليه الإنَابَة وَإذا بَلغَ سبْعينَ سَنةً أحْبَبْتُه لِلمَلائكةِ وإذَا بَلغَ ثَمانِينَ كتَبْتُ حَسناتهِ وألْقَيْتُ سَيِّئاتهِ وَإذَا بلغَ تِسعينَ قالَتِ الملائكةُ أسِيرُ اللَّهِ في أرْضهِ فغَفَر له ما تَقدَّمَ مِنْ ذَنْبِهِ وَما تأخَّرَ وشفعَ فإذَا بلغَ أرْذلَ العُمرِ كتَبَ اللَّهُ لهُ مِثْلَ ما كانَ يَعْملُ فِي صِحّتهِ مِنَ الخَيْرِ وإنْ عَمِلَ سَيِّئَةً لمْ تُكْتبْ».

[الترمذي]

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**Hadith 16 :**

If My servant desires to meet Me, I desire to meet him. If he does not like to meet Me, I do not like to meet him.

*[Malik, Bukhari and al-Nasa'i]*

«إذَا أحبَّ عبْدِي لِقائي أحْببْتُ لِقَاءَهُ وإذَا كَرِهَ لِقائِي كرِهْتُ لِقاءهُ».

[مالك والبخاري والنسائي]

**Hadith 17 and 18 :**

are substantially the same as Hadith 19 which is reported by Bukhari.

**Hadith 19 :**

When I take away the eyes of my servant and he exercises patience in anticipation of a reward in the Hereafter, I see no reward for him other than Paradise.

*[Bukhari and Ahmad b. Hanbal]*

«إذَا أخَذْت كريمتيْ عَبْدِي فَصبرَ واحْتَسَبَ لَمْ أرَ لهُ ثَواباً دونَ الجنَّةِ».

[البخاري وأحمد بن حنبل]

**Hadith 20 :**

When My servant suffers from a complaint and shows other people his sickness before three (days) have elapsed this amounts to complaining about Me.

*[Al-Tabarani]*

«إذَا اشْتَكى عَبْدِي فَأظْهرَ المرَضَ مِنْ قَبْلِ ثلاثٍ فقَدْ شَكانِي».

[الطبراني]

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**Hadith 21 :**

There are four special rights: 1) between you and Me, 2) between you and My other servants, 3) one that is owed to Me, and 4) one that is owed to you. The one that is owed to Me is that you worship Me and associate none with Me. The one that is owed to you is that I reward you for whatever good you do. The one that is owed between you and Me is that from you comes supplication and My duty is to respond to you. And the one that is owed between you and My other servants is that you desire for them what you desire for yourself.

*[Abu Na'im]*

أرْبعِ خصَالٍ: وَاحدَةٌ فيما بَيْني وَبيْنَكَ وواحِدَة فِيما بَيْنكَ وَبينَ عِبادِي وواحِدةٌ لي وواحدة لكَ. فَأمَّا الَّتي لِي فتَعْبُدنِي لا تُشْرِكْ بـي شَيئاً، وَأمّا الّتي لكَ فمَا عمِلْت مِنْ خيرٍ جزَيْتُكَ به وأمّا الَّتي بَيْني وبَيْنكَ فمنْكَ الدُّعاءُ وَعَلَيَّ الإِجابَةُ وَأمَّا الّتي بَيْنكَ وَبينَ عِبادِي تَرْضَى لَهُمْ ما تَرْضَى لِنَفْسِكَ».

[أبو نعيم]

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**Hadith 22 :**

Remember Me by obeying Me, and I shall remember you through My Forgiveness. For whoever remembers Me while he is obedient, it becomes My duty to remember him as one of My servants through My Forgiveness. Likewise, whoever remembers Me and is disobedient, it becomes My duty to remember him in anger, for he belongs to Me.

*[Al-Daylami and Ibn 'Asakir]*

«اذْكُرُونِي بِطاعَتي أذْكُرْكمْ بمَغْفِرَتي فمَنْ ذَكرني وَهُو مُطيعٌ فحَقٌّ عليَّ أن أذْكُرَه وَهوَ مِنِّي بمغْفِرَتي ومَنْ ذَكرني وَهوَ لِيَ عاصٍ فحَقٌّ عليَّ أنْ أذْكُرَهُ وَهوَ لِيَ بمَقْتٍ».

[الديلمي وابن عساكر]

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**Hadith 23 :**

My anger is intensified against one who is unjust to a person who finds no helper but Me.

*[Al-Tabarani and al-Quda'i]*

«اشْتَدَّ غَضَبِي عَلى مَنْ ظَلَم مَنْ لا يَجِدُ لهُ ناصِراً غيْري».

[الطبراني والقضاعي]

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**Hadith 24 :**

Seek goodness with the compassionate among My community and live under their protective wings, because in them resides My Compassion. Do not seek goodness from the cruel-hearted for in them resides My Anger.

*[Al-Quda'i]*

«اطْلُبوا الخَيْرَ عِنْدَ الرُّحمَاءِ مِنْ أمَّتي تَعيشُوا فِي أكْنَافِهِمْ فإنَّ فِيهِمْ رَحْمَتي وَلا تَطْلُبوهُ مِنَ القاسِيَةِ قُلوبُهُمْ فإنَّ فِيهِمْ سَخَطي».

[القضاعي]

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**Hadith 25 :**

I have prepared for My good servants what no eyes have seen, nor ears heard, nor flashed across the mind of mortals.

*[Bukhari, Muslim, al-Tirmidhi and Ahmad b. Hanbal]*

«أعْدَدْتُ لِعِبادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأتْ وَلا أذُنٌ سَمِعَتْ وَلا خَطَرَ عَلى قَلْبِ بَشرٍ».

[البخاري ومسلم والترمذي وأحمد بن حنبل]

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**Hadith 26 :**

I imposed on your community five prayers and I gave

an undertaking that whoever maintains them at the right times, I shall admit him to Paradise. But whoever does not maintain them I have no such promise for him.

*[Ibn Majah]*

«افْتَرَضْتُ على أُمَّتِكَ خمْس صلَواتٍ وَعهِدْت عِنْدِي عَهْداً أنَّه مَنْ حافَظَ عَلَيْهِنَّ لِوَقْتِهِنَّ أدْخَلْتُه الجَنَّة ومَنْ لمْ يُحافِظْ عَليْهِنّ فَلا عَهدَ لهُ عِنْدِي».

[ابن ماجه]

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**Hadith 27 :**

Heavens and earth failed to contain Me, yet I was contained in the heart of a believer.

*[Ahmad b. Hanbal]*

«إنّ السّمَواتِ والأرْضَ ضَعُفَتْ عَنْ أنْ تَسَعَني وَوَسِعَني قَلْبُ المُؤمِنِ».

[أحمد بن حنبل]

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**Hadith 28 :**

Whoever says that we received rain on account of such and such a star, he has disbelieved in Me and declared his belief in that star. And whoever says "Allah gave us rain", he has believed in Me and disbelieved in that star.

*[Al-Tabarani]*

«إنّ الّذي قالَ مُطِرْنا بِنَوْء كَذا وَكَذا فَقَدْ كَفَر بي وآمَنَ بذلِكَ النَّجْمِ

وَإنَّ الَّذي يَقُول إنّ اللَّهَ سَقَانَا فَقَدْ آمَنَ بِـي وكَفَرَ بذَلِكَ النَّجْمِ».

[الطبراني]

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**Hadith 29 :**

My friends and My loved ones from among My servants and creatures are those who remember (Me) by mentioning Me, and I remember (them) by mentioning them.

*[Al-Tabarani]*

«إنَّ أوْلِيَائِي مِنْ عِبادِي وَأحِبَّائِي مِنْ خَلْقِي الذينَ يُذْكَرُونَ بِذِكْرِي وَأُذْكَرُ بذِكْرِهمْ».

[الطبراني]

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**Hadith 30 :**

My houses on earth are the mosques; those who frequent them are My visitors in them.

*[Abu Na'im]*

«إنَّ بُيُوتِي في الأرْضِ المَساجِدُ وإنّ زُوّارِي فيها عُمَّارُها».

[أبو نعيم]

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**Hadith 31 :**

A man to whom I gave health and wealth in abundance, and who ignored Me for four years and more, is a man deprived of blessings.

*[Al-Tabarani]*

«إنَّ عَبْداً أَصْحَحْتُ لَهُ بَدنهُ وأَوْسَعْتُ علَيْهِ في الرِّزْقِ، ثمَّ لمْ يَفِدْ إليَّ بَعْدَ أرْبَعَةِ أعْوَامٍ لمَحْرومٌ».

[الطبراني]

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**Hadith 32 :**

My faithful servant sees only good. He praises Me while I take away his soul from between his sides.

*[Ahmad b. Hanbal]*

«إنَّ عَبْدِي المُؤْمِنَ بمنْزِلةِ كلِّ خَيْرٍ يَحْمَدُني وأَنَا أَنْزِعُ نَفسَهُ مِنْ بَينِ جنْبَيْهُ».

[احمد بن حنبل]

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**Hadith 33 :**

My (true) servant is that servant of Mine who remembers Me when he encounters his enemy.

*[Al-Tirmidhi]*

«إنَّ عَبْدِي كلَّ عبْدِي الَّذِي يذكُرني وهُوَ مُلاقٍ قِرْنَهُ».

[الترمذي]

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**Hadith 34 :**

It is My promise to My servant that if he maintains prayers at the right time, I shall not punish him and I shall admit him to Paradise without reckoning.

*[Al-Hakim]*

«إنَّ لِعَبْدِي عليَّ عَهداً إنْ أقامَ الصَّلاةَ لِوَقْتِها أنْ لاَ أُعَذِّبَهُ وأنْ أدْخِلَهُ الجَنَّةَ بغَيْرِ حِسَابٍ».

[الحاكم]

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**Hadith 35 :**

We sent down wealth (to man) for the sake of maintaining prayer and the giving of *zakat*. But the son of Adam is such that if he had one valley, he would like to have two. And if he had two, he would like to have three. Nothing will fill the son of Adam's belly except dust. After that Allah would turn in mercy to those who turn to Him.

*[Ahmad b. Hanbal and al-Tabarani]*

«إنَّا أنْزَلْنا المَالَ لإقامِ الصَّلاةِ وإيتاءِ الزَّكاةِ وَلَوْ كانَ لابْنِ آدمَ وَادٍ لأَحَبَّ أنْ يكونَ لهُ ثانٍ وَلوْ كانَ لهُ وَادِيانِ لأحبَّ أنْ يكُونَ لهُما ثالِثٌ وَلا يمْلأُ جَوْفَ ابْنِ آدمَ إلاَّ التُّرابُ ثمَّ يتُوبُ اللَّهُ على مَنْ تابَ».

[أحمد بن حنبل والطبراني]

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**Hadith 36 :**

If you continue cursing someone because he has wronged you, and he curses you because you have wronged him, then if you like, We shall accept both your curse and the curse against you. Or alternatively, I will delay (your case against each other) till the Day of Judgement, then I will encompass you both with My forgiveness.

*[Al-Hakim]*

«إنَّكَ إنْ ذَهَبْت تَدْعُو على آخَرَ مِنْ أجْل أنَّه ظَلَمَكَ، وإنَّ آخرَ يَدْعُو عَلَيْكَ إنَّك ظَلمْتَه فإنْ شِئْتَ اسْتَجبْنا لكَ وَعليْكَ، وإنْ شِئْتَ أخَّرْتُكما إلى يوْمِ القِيامةِ، أوْسعُكُما عَفوي».

[الحاكم]

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**Hadith 37 :**

I accept prayers from one who humbles himself through prayer for My Majesty, provided he is not disdainful of people, does not spend nights in disobedience to Me, who spends his days in remembering Me, who is merciful and compassionate to the poor, the wayfarer and the widows, and is sympathetic to the suffering, such a person's light is like the light of the sun.

I protect such a person with My Might, guard him with My angels, grant him light where there is darkness, and grant him forbearance at a time of foolishness. Such a person occupies the same position among My creatures as does Firdaus[21] in Heaven.

*[Al-Bazar]*

«إنَّما أتَقبّلُ الصَّلاةَ ممَّنْ تَواضَعَ بهَا لِعَظمَتي، وَلم يَسْتطِلْ عَلى خَلْقي، وَلم يَبِتْ مُصِرًّا على مَعْصِيَتي، وَقَطَعَ نهَارَه في ذِكْري، وَرَحِمَ المسْكين وابْنَ السَّبيلِ والأرْمَلَة، وَرحمَ المُصَابَ، ذلكَ نُورهُ كنُورِ الشَّمْسِ، أكْلَؤهُ بعزَّتي، وأسْتَحفِظُه بمَلائِكتي، أجْعَلُ لهُ في الظُّلْمةِ نوراً، وفي الجَهَالةِ حِلْماً، وَمثلُهُ في خَلْقي كمَثَلِ الفرْدَوْسِ في الجَنَّةِ».

[البزار]

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**Hadith 38 :**

I am indeed Allah, there is no god but Me; whoever affirms My Unity enters My fortress, and whoever enters My fortress is safe from My punishment.

*[Al-Shirazi]*

«إنِّي أَنَا الله لا إلَه إلاَّ أَنَا، مَنْ أقرَّ لِي بالتَّوْحيدِ دَخلَ حصْني، ومَنْ دَخلَ حصْني أمِنَ مِنْ عَذابي».

[الشيرازي]

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**Hadith 39 :**

If I take away the two eyes of a servant, and he exercises patience and hopes for reward, I am not satisfied with any reward for him except Paradise.

*[Ibn Majah and al-Tabarani]*

«إنِّي إذَا أخَذْتُ كريمتَيْ عَبْدٍ فَصبرَ واحْتَسَبَ، لَمْ أرْضَ لهُ ثَواباً دُونَ الجنَّة».

[ابن ماجه والطبراني]

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**Hadith 40 :**

My friends from among My servants and My loved ones among My creatures are those who are remembered when I am remembered, and I am remembered when they are remembered.

*[Al-Hakim]*

«إنَّ أوْليائِي مِنْ عِبادي، وأحِبَّائي مِنْ خَلْقي، الَّذينَ يُذْكَرُونَ بِذِكْري، وأُذْكَرُ بِذِكْرِهِمْ».

[الحكيم]

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**Hadith 41 :**

I consider punishing the people on earth, but when I look at those who fill My Houses (of worship) and those who seek forgiveness at dawn I turn away My punishment from them.

*[Al-Bayhaqi]*

«إنِّـي لأهْـمُّ بـأهْـلِ الأرْضِ عـذَابـاً فـإذَا نَظـرْتُ إلـى عُمّـارِ بُيـوتـي وَالمُسْتَغْفِرِينَ بالأسْحار صَرَفْتُ عَذابـي عَنهُمْ».

[البيهقي]

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**Hadith 42 :**

Those who grow old in Islam, when the beards of My servants become white and the heads of My women servants likewise become white in the state of Islam, such servants I am reluctant to punish in the Fire after this.

*[Abu Ya'la]*

«إنّي لأستَحي مِن عَبْدِي وأمَتِي يَشِيبانِ في الإسْلامِ فَتشِيبُ لحْيَةُ عَبْدِي وَرأسُ أمَتي في الإسلامِ أعذِّبهُما في النّار بَعْدَ ذلِكَ».

[أبو يعلى]

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**Hadith 43 :**

I pay little attention to every word of the wise. But I attend to (his words) if his desire corresponds to what Allah loves and what pleases Him. In that case, I transmute his wisdom to the praise of Allah and grant him dignity even if he did not utter a word.

*[Ibn al-Najjar]*

«إنّي لَسْتُ عَلى كلّ كلامِ الحكيمِ أُقْبِلُ وَلكِنْ أقبِلُ عَلى همِّهِ وَهوَاهُ فِيما يُحِبُّ اللَّهُ وَيرْضَى جَعَلْتُ حِكْمتَه حَمْداً للَّهِ وَوَقاراً وَإنْ لَمْ يَتكلّمْ».

[ابن النجار]

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**Hadith 44 :**

I have a strange story (to recount) concerning Myself, the jinn and human beings. It is I who create, and someone or something else is worshipped. It is I who give (sustenance), and someone or something else is thanked.

*[Al-Bayhaqi]*

«إنّي وَالجِنُّ والإنْسُ في نَبأٍ عظيمٍ أخْلُقُ ويُعْبَدُ غَيْرِي وَأرْزُق ويُشْكَرُ غيْرِي».

[البيهقي]

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**Hadith 45 :**

I am Rahman (the Compassionate) and I created *rahim* (the womb) and derived its name from My name. Whoever respects its obligations I respect similar obligations to him; whoever disregards the obligations arising from the womb, I shall disregard him; whoever affirms it I shall affirm him. My *Rahma* (Mercy) supersedes My Anger.

*[Bukhari and al-Tirmidhi]*

«أنَا الرَّحمَنُ خَلَقْتُ الرَّحِمَ وشَقَقْتُ لهَا إسْماً مِنْ إسْمِي فمَنْ وَصَلَها وَصلْتُه وَمنْ قَطَعها قَطَعْتُه وَمن ثَبَّتَها ثبّتّه إنَّ رَحْمَتي سَبَقَتْ غَضَبي».

[البخاري والترمذي]

**Hadith 46 :**

I am Allah. I created human beings with My knowledge. For whom I willed good, I granted good character. And for whom I willed evil, I granted bad character.[24]

*[Abu al-Shaikh al-Ansari]*

«أَنَا اللَّهُ خَلَقْتُ العِبَادَ بِعِلْمي فمَنْ أَرَدْتُ بِهِ خَيْراً مَنَحْتُه خُلُقاً حَسَناً، وَمنْ أردْتُ بِهِ سُوءاً مَنَحْتُه خُلُقاً سيِّئاً».

[أبو الشيخ الأنصاري]

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**Hadith 47 :**

I am Allah, there is no god besides Me. I created evil and decreed it. Woe to a man for whom I created evil and caused his hands to carry it out!

*[Al-Bayhaqi]*

«أَنَا اللَّهُ لا إِلَه إِلاَّ أنا خَلقْتُ الشَّرَّ وَقَدَّرْتُه فَوَيْلٌ لِمَنْ خَلَقْتُ لهُ الشَّرَّ وَأَجْرَيْتُ الشَّرَّ عَلى يَدَيْه».

[البيهقي]

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**Hadith 48 :**

I am Allah, there is no god besides Me. I am the Master of the Kingdom and the King of kings. The hearts of kings are in My Hands. When people obey Me, I turn the hearts of their kings with compassion and mercy towards them. And when people disobey Me, I turn their king's hearts against them in anger and resentment. Then the kings subject them to worse punishment. So do not

occupy yourselves by cursing the kings, but busy yourselves by remembering Me and coming closer to Me; I shall take care of your kings for you.

*[Al-Tabarani]*

«أنَا اللهُ لاَ إلَه إلاَّ أنَا مَالكُ المُلك وَمَلَكُ المُلوك قُلوبُ المُلوكِ في يَدِي وَإنَّ الْعبادَ إذَا أطاعوني حَوَّلْتُ قُلوبَ مُلوكِهمْ عَلَيْهِمْ بالرَّأفَة والرَّحْمَةِ وإنَّ العِبَادَ إذَا عَصَوْني حَوَّلتُ قلوبَهُمْ عَلَيْهِمْ بالسَّخْط والنِّقْمةِ فَساموهمْ سُوءَ العَذابِ فَلا تَشْغَلوا أنْفُسَكمْ بالدُّعاء علَى المُلوكِ وَلكنِ اشغَلوا أنْفُسكمْ بالذِّكْرِ والتَّقَرُّبِ أكْفِكمْ مُلوككمْ».

[الطبراني]

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**Hadith 49 :**

I am the Glorious One; whoever desires glory in this world and the next, let him obey the Glorious One.

*[Al-Khatib al-Baghdadi]*

«أنَا العَزيزُ منْ أرَاد عِزَّ الدَّارَينِ فَلْيُطع العَزيزَ».

[الخطيب البغدادي]

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**Hadith 50 :**

This Hadith is a variation of the Hadith given below.

**Hadith 51 :**

Of all the associates I am the least in need of any association. Whoever, therefore, does something in which he associates someone or something else with Me, I leave him to his associates.

*[Muslim and Ibn Majah]*

«أنَا أغْنَى الشُّركاء عَن الشِّرْكِ، فَمَن عَمِلَ لي عَمَلاً أشْرَكَ فيه غَيْرِي فأنَا مِنْهُ بَرِيءٌ وهوَ لِلَّذي أشْرَكَ».

[مسلم وابن ماجه]

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**Hadith 52 :**

When there are two partners I am the third partner, as long as none of them betrays the other. But when one of them does so, I leave them.

*[Abu Da'ud]*

«أنَا ثَالِثُ الشَّريكَيْنِ ما لمْ يخُنْ أحَدُهُما صاحِبَهُ فإذَا خَانَه خَرَجْتُ مِنْ بيْنهما».

[ابو داود]

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**Hadith 53 :**

I am much too generous and forgiving to overlook (the sins of) a Muslim (and protect him from disgrace) in this world and, having done so, disgrace him (in the next world). Moreover, I continue to forgive My servant as long as he seeks My forgiveness.

*[Al-Hakim al-Tirmidhi]*

«أنَا أكْرَمُ وأعْظَمُ عَفْواً مِنْ أنْ أسْتُر عَلى مُسْلمٍ في الدُّنْيا ثمَّ أفْضَحُه بَعْدَ أنْ سَتَرْتُه وَلا أزَالُ أغْفِرُ لِعَبْدِي مَا اسْتَغْفَرَني».

[الحكيم الترمذي]

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**Hadith 54 :**

It is fitting that I should be feared and obeyed, and no god be associated with Me. So whoever avoids association of a god with Me, it is appropriate that I should forgive him.

*[Ahmad b. Hanbal and al-Tirmidhi]*

«أَنَا أَهْلُ أن أُتَّقَى فَلا يُجْعَلُ مَعي إِلَهٌ فمَنِ اتَّقَى أَنْ يَجْعلَ مَعِي إلهاً فَأَنَا أَهْلُ أَنْ أغْفِرَ لهُ».

[أحمد بن حنبل والترمذي]

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**Hadith 55 :**

I created good and evil. Blessed then is one through whose hands I destined good to appear, and woe to a person through whose hands I destined evil to appear.[22]

*[Al-Tabarani]*

«أَنَا خَلَقْتُ الخَيْرَ والشَّرَّ فَطُوبَى لِمَنْ قَدَّرْتُ عَلى يَدهِ الخَيْرَ وَوَيْلٌ لِمَنْ قَدّرْتُ عَلى يَدهِ الشّرَّ».

[الطبراني]

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**Hadith 56 :**

I am the Best Associate. Whoever associates another with Me, that person belongs to the associate. O mankind, make your deeds purely for Allah, for Allah does not accept deeds excepting those which are purely for Him. Do not say that this is for Allah and for blood relationship, for then the deed is for blood relationship, and none of it goes to Allah. Nor say this is for Allah and

for your honour, for it is likewise for your honour and none of it is for Allah.

*[Al-Bazar]*

«أنَا خَيْرُ شَرِيك فمَنْ أشْرَكَ مَعِي شَرِيكاً فَهوَ للشّرِيك يَا أيّها النَّاسُ أخْلِصوا أعمَالَكمْ للَّهِ فإنّ اللَّهَ لا يَقْبَلُ مِنَ الأعمالِ إلاَّ مَا خَلُصَ له وَلا تَقولوا هَذا للَّهِ وللرَّحِم فإنها لِرَحِمِه وَليسَ للَّهِ منها شيء وَلا تَقولوا هَذا للَّهِ ولوجُوهكم فإنها لوُجوهِكمْ وَليسَ للَّهِ فيها شَيء».

[البزار]

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**Hadith 57 :**

I am as My servant thinks of Me, so let him think of Me as he wishes.

*[Al-Hakim al-Tirmidhi]*

«أنَا عِنْدَ ظَنِّ عَبْدِي بِـي فَلْيظُنّ بـي ما شاءَ».

[الحكيم والترمذي]

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**Hadith 58 :**

I am as My servant thinks of Me, and I am with him as he remembers Me.

*[Muslim]*

«أنَا عِنْدَ ظنِّ عَبْدِي بِـي وَأنَا معَه إذَا ذكَرَني».

[مسلم]

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**Hadith 59 :**

I am as My servant thinks of Me, and I am with him as he calls Me.

*[Ahmad b. Hanbal]*

«أَنَا عِنْدَ ظَنِّ عَبْدِي بِـي وأَنَا مَعَهُ إِذَا دَعَانِي».

[أحمد بن حنبل]

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**Hadith 60 :**

I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me alone, I remember him alone. If he remembers Me in a group of people, I remember him in a superior group.

*[Al-Bayhaqi]*

«أَنَا عَنْدَ ظَنِّ عَبْدِي بِـي وَأَنَا معَه حين يَذْكُرني فإِنْ ذَكَرَني في نفسهِ ذَكَرْتهُ في نَفْسي وإِنْ ذَكَرَني في مَلإٍ ذَكَرْتُه في مَلإٍ خيْر منه».

[البيهقي]

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**Hadith 61 :**

I am as My servant thinks of Me. If he thinks of goodness (Mercy), then I am good (Merciful) to him. If he thinks ill (wrath) of Me, then wrath is his.

*[Al-Tabarani]*

«أَنَا عِنْدَ ظَنِّ عَبْدِي بِـي إِنْ ظَنَّ خيْراً فخَيْرٌ وإِنْ ظَنَّ شرًّا فشَرٌّ».

[الطبراني]

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**Hadith 62 :**

I am with My servant when he thinks of Me and when his lips move in remembrance of Me.

*[Ahmad b. Hanbal and Ibn Majah]*

«أنَا مَعَ عبْدِي إذْ هُوَ ذَكرَني وَتحرَّكَتْ بي شَفَتَاهُ».

[أحمد بن حنبل وابن ماجه]

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**Hadith 63 :**

I take revenge from someone I dislike through someone else whom I dislike, then I send both of them to the Fire.

*[Al-Tabarani]*

«أَنْتَقِمُ مِمَّنْ أبْغضُ بِمَنْ أبْغَضُ ثمَّ أُصَيِّرُ كلاًّ إلى النَّار».

[الطبراني]

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**Hadith 64 :**

O My angels, go to My (such and such) servant and pour a multitude of calamities on him. The angels go and pour on him calamities, yet he praises Allah! So they return and say: O Allah, we poured calamities on him as you commanded us to do. Allah says: Go back for I love to hear his voice (in praise).

*[Al-Tabarani]*

«انطَلقوا يَا مَلائِكَتِي إلى عَبْدِي فَصبُّوا عَلَيْهِ البَلاءَ صَبًّا فَيصبُّونَ عَليهِ البَلاءَ فيَحْمَدُ اللَّهَ فيَرْجِعُونَ فيَقولونَ يا ربَّنا صبَبْنا عَلَيْهِ البَلاءَ كما أمرْتَنا فيَقُولُ ارْجعُوا فإنِّي أحِبُّ أنْ أسمَعَ صوْتَه».

[الطبراني]

**Hadith 65 :**

Any servant of Mine who leaves home as a fighter in My path seeking My pleasure, I guarantee for him that if I return him, I would do so with the reward and booty that he has acquired, and if I take his soul, that I forgive him, be Merciful to him and admit him to Paradise.

*[Ahmad b. Hanbal and Tirmidhi]*

«أيّمَا عبْدٍ مِنْ عِبادِي يَخْرُج مُجاهِداً في سَبيلِي ابْتِغاءَ مَرْضاتِي ضَمنتُ لهُ أَنْ أُرْجعَهُ ــ إنْ رَجعْتُه ــ بمَا أصابَ مِنْ أجْرٍ أوْ غَنيمةٍ وإنْ قَبضْتُه أنْ أغْفِرَ لهُ وأرْحمُه وَأُدْخلهُ الجنَّة».

[أحمد بن حنبل والترمذي]

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**Hadith 66 :**

Indeed I am Allah, there is no god but Me. My Mercy precedes My Anger. Whoever bears witness that there is no god but Allah, and that Muhammad is His Servant and Messenger, he shall have Paradise.

*[Al-Daylami]*

«إنِّي أنَا اللَّهُ لا إلَهَ إلاَّ أنَا سَبقَتْ رَحْمَتي غضَبِي فمَنْ شَهدَ أنْ لا إلَهَ إلاَّ اللَّهُ وأنّ مُحمّداً عَبدُه ورَسولهُ فَلهُ الجنّةُ».

[الديلمي]

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**Hadith 67 :**

Blood relationship *(rahim)* is a branch of Me. Whoever maintains it, I maintain such links with him; whoever disregards it, I disregard him.

*[Al-Tabarani]*

«الرَّحِمُ شُجْنَةٌ مِنِّي فمَنْ وَصلَها وَصلْتُه وَمنْ قَطعَها قَطعْتُه».

[الطبراني]

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**Hadith 68 :**

The good deed will be rewarded ten times or more, whereas the evil deed is only counted as one. Or I might forgive the evil deed. If a man comes to Me with an earth-ful of sins, but has not associated anything with Me, I shall meet him with an earth-ful of forgiveness.

*[Muslim]*

«الحَسَنَةُ بِعَشْرِ أمْثالِها أوْ أزِيدُ والسَّيِّئَةُ وَاحدةٌ أوْ أغْفِرُها وَلوْ لَقيتَني بقُرابِ الأرْضِ خَطايَا لَمْ يُشْرِك بِي شَيئاً لَقيتُه بقُرَابها مَغْفِرةً».

[مسلم]

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**Hadith 69 :**

The good deed is equal to ten or more, whereas an evil deed is equal to one. Or I might wipe it away.

Fasting is for Me and I shall provide its reward. Fasting is a shield from Allah's punishment similar to the shield of armour which protects one from the sword.

*[Al-Baghawi]*

«الحَسَنَةُ عَشْرٌ وأزِيدُ والسَّيِّئَةُ واحِدَة وَأمْحُوها وَالصَّوْمُ لِي وَأنا أجْزِي بهِ الصَّوْمُ جُنَّة مِنْ عَذابِ الله كَمِجَنِّ السِّلاحِ مِنَ السَّيْف».

[البغوي]

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**Hadith 70 :**

Glory is My loincloth and Majesty is My cloak, whoever attempts to wrest these from Me I shall punish him!

*[Muslim]*

«العِزُّ إزَاري وَالكِبْرِياءُ رِدائِي فمَنْ نازَعَنِي مِنْهما شَيئاً عَذَّبتُه».

[مسلم]

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**Hadith 71 :**

Those who love each other in My Glory, They will have platforms of light and will be envied by Prophets and Martyrs.

*[Al-Tirmidhi]*

«المُتَحَابُّونَ في جَلالِي لَهُمْ مَنابِرُ مِنْ نورٍ يَغْبِطُهُم النَّبيُّونَ والشُّهداء».

[الترمذي]

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**Hadith 72 :**

Those who love each other for My Glory shall enjoy the Shade of My Throne on the day when there is no shade except My Shade.

*[Ahmad b. Hanbal and al-Tabarani]*

«المُتَحابُّونَ لِجَلالِي في ظِلِّ عَرْشِي يَوْمَ لا ظِلَّ إلاَّ ظِلِّي».

[أحمد بن حنبل والطبراني]

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**Hadith 73 :**

A (furtive) glance is one of the arrows of Satan. Whoever avoids such a glance out of fear (of My displeasure), I give him Faith in exchange, a faith whose sweetness he would feel in his heart.

*[Al-Tabarani]*

«النَّظْرَةُ سَهْم مِنْ سِهامِ إبْلِيسَ مَنْ تَرَكَهَا مِنْ مَخافَتي أبدَلْتُه إيماناً يَجِدُ حَلاوتهُ في قلْبِهِ».

[الطبراني]

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**Hadith 74 :**

In the name of Allah, the Compassionate and the Merciful. Whoever surrenders to My Divine Decree, is pleased with My Judgement and is patient when I try him. I shall raise him with the righteous on the Day of Judgement.

According to Ibn Abbas as reported by al-Daylami, the beginning of the Hadith is: The first thing that Allah wrote on the Preserved Tablet was: In the name of Allah, the Compassionate and the Merciful.

*[Al-Daylami]*

«بسمِ الله الرَّحمنِ الرّحيم إنَّ مَنِ اسْتَسْلمَ لقضَائِي وَرضيَ بحُكْمي وَصَبَرَ عَلى بَلائِي بعَثْتُه يوْمَ القِيامةِ معَ الصِّديقينَ».

رواه الديلمي عن ابن عباس رضي الله عنهما «أنَّه قالَ إنَّ أوّلَ شَيْءٍ كَتَبه الله في اللَّوْحِ المَحْفوظِ بِسْمِ اللَّهِ» إلى آخره.

[الديلمي]

**Hadith 75 :**

O son of Adam, are you unable to pray four *rak'as* (set of recitations and postures in prayer) at the beginning of the day? (For if you did so, then) I shall take care of the end of the day for you.

*[Al-Baghawi]*

«تَعْجـزُ يَـا ابْـنَ آدمَ أَنْ تُصلِّـي أَوَّلَ النَّهـارِ أَرْبـعَ رَكَعـاتٍ أَكْفِـكَ آخِـرَ يوْمِك».

[البغوي]

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**Hadith 76 :**

I have unburdened My servants three ways:

1 I created parasites to devour wheat and barley; had it not been so, people would have stored them (for ever).

2 (I decreed) the decomposition of the body after death; had it not been so, no one would have buried his loved ones.

3 I removed the grief from the grieving; had it not been so, the grief stricken would never have recovered.

*[Ibn 'Asakir]*

«توسّعْتُ عَلى عِبَادِي بثَلاثِ خِصالٍ: بعثْتُ الدّابّةَ عَلى القَمْحِ والشّعيرِ وَلوْلا ذلكَ لَكَنَزهُمَا النّاس، وَتغْيير الجَسَدِ بَعْدَ المَوْتِ وَلوْلا ذلكَ لمَا دفنَ حَميم حَميمَه. وَسَلَبْتُ حُزْنَ الحَزين وَإلاّ ما كانَ يَسْلو».

[ابن عساكر]

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**Hadith 77 :**

There are three things (in religious observances), anyone who keeps them will truly be My friend, and one who ignores them will truly be My enemy. These observances are: prayer, fasting and washing oneself after ritual impurity.

*[Al-Bayhaqi]*

«ثَلاثٌ مَنْ حافَظَ عَلَيْهِنَّ كانَ وَلِيِّي حَقًّا ومَنْ ضَيَّعهنَّ كانَ عَدُوِّي حقًّا الصّلاةُ والصَّوْمُ وَالغُسْلُ مِنَ الجَنَابَةِ».

[البيهقي]

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**Hadith 78 :**

I shall be an Adversary of three kinds of people on the Day of Judgement:

1 a man who gives an undertaking in My Name and breaks the undertaking.

2 a man who sells a free person and spends the money upon himself.

3 a man who employs a free man, exacts full work from him, but does not give him his wages.

*[Bukhari]*

«ثَلاثَةٌ أنَا خصْمهُمْ يَومَ القِيامةِ: رَجُل أعطَى بـي ثمّ غَدرَ، ورَجُل باع حرًّا ثم أكلَ ثَمنَهُ، وَرجُل اسْتأجَرَ حُرًّا فاسْتَوْفى مِنهُ وَلَمْ يُعْطِه أجْرَه».

[البخاري]

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**Hadith 79 :**

My love is due for those who love each other for My sake. And My love is due for those who maintain a relationship for My sake.

My love is due for those who are sincere to each other for My sake.

My love is due for those who visit each other for My sake. My love is due for those who spend on each other for My sake.

Those who love each other for My sake, they shall be stationed on platforms of light, and on account of their station will be envied by the Prophets, the Righteous and the Martyrs.

*[Ahmad b. Hanbal]*

«حَقَّتْ مَحبَّتِي لِلْمُتَحَابِّينَ فِيَّ وحَقَّتْ مَحبَّتِي لِلمُتَواصِلِينَ فِيَّ وَحقَّتْ مَحَبَّتِي لِلْمُتَنَاصِحِينَ فِيَّ وَحقَّتْ مَحبَّتِي لِلمُتَزاورِينَ فِيَّ وَحقَّتْ مَحَبَّتِي لِلمُتَباذِلينَ فِيَّ المُتَحابُّونَ فِيّ عَلى منابِرَ مِنْ نورٍ يَغْبُطُهمْ بمكانِهمْ النَّبِيُّونَ والصِّدِّيقونَ والشُّهَداءُ».

[أحمد بن حنبل]

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**Hadith 80 :**

My love is due for those who love each other for My sake. I shall shade them with the Shade of the Throne on the Day of Judgement when there is no shade except My shade.

*[Ibn Abi al-Dunya]*

«حقّتْ محَبّتي لِلْمُتَحَابّينَ فِيّ، أظِلُّهمْ في ظلِّ العَرْشِ يوْمَ القيامةِ يوْمَ لا ظِلَّ إلاَّ ظِلِّي».

[ابن أبـي الدنيا]

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**Hadith 81 :**

My love is due for those who are truthful to each other for My sake.

My love is due for those who help each other for My sake. Any believing man or woman, who presents to Allah three of his own children before reaching the age of puberty (i.e. they die young), Allah admits him to Paradise through the grace of His Mercy for them.

*[Al-Tabarani]*

«حَقَّتْ مَحبَّتي لِلَّذينَ يَتَصَادَقُونَ مِنْ أجْلي وَحقتْ محَبَّتي لِلَّذينَ يتَناصَرونَ مِنْ أجْلي وَلا مِنْ مُؤمنٍ وَلا مُؤمنةٍ يُقَدِّمُ للَّهِ ثَلاثَة أوْلادٍ مِنْ صُلْبه لمْ يَبْلُغوا الحِنْثَ إلاَّ أدْخَله الله الجنّةَ بفَضْلِ رَحْمته إيَّاهمْ».

[الطبراني]

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**Hadith 82 :**

A good deed performed by the son of Adam is rewarded tenfold, and I may increase the reward. The evil deed is treated as one, and I may forgive it.

*[Abu Na'im]*

«حَسَنَةُ ابْنِ آدمَ عشَرَ وَأَزيدهُ، والسَّيِّئةُ واحِدَة وأغْفرُها».

[أبو نعيم]

**Hadith 83 :**

I created good and evil. Blessed is one whom I created for good and allowed goodness to appear on his hands. And woe to him whom I created for evil and allowed evil to appear on his hands!

*[Ibn Shahin]*

«خَلقْتُ الخَيْرَ وَالشرَّ، فَطوبَى لِمَنْ خَلقْتُه لِلْخيرِ وأَجْرَيتُ الخيْرَ عَلى يديْهِ، وَوَيْل لِمَنْ خَلقْتُه لِلشَّرِّ وَأَجْرَيْتُ الشَّرَّ على يدَيه».

[ابن شاهين]

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**Hadith 84 :**

I created more than three hundred and ten virtuous qualities. Whoever brings one of these qualities, whilst he bears witness 'There is no god but Allah', shall enter Paradise.

*[Al-Tabarani]*

«خَلقْتُ بِضْعَ عشرَة وثَلثَمائَةِ خُلُقٍ، مَنْ جاءَ بخُلُقٍ مِنْها مَعَ شَهَادةِ أنْ لا إلَهَ إلاَّ الله دخَلَ الجنَّة».

[الطبراني]

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**Hadith 85 :**

My Mercy precedes My Anger.

*[Muslim]*

«سبقَتْ رَحْمَتي غَضَبِي».

[مسلم]

**Hadith 86 :**

A son of Adam abused Me, and it was not right for him to do so. And he denied Me and it was not right for him to do so.

He abused Me by saying that I have a son, though I am Allah the One, the Absolute. I have not begotten nor was I begotten, and there is no one comparable to Me.

He denied Me by saying 'Allah will not bring me back as He brought me to the world for the first time', yet the first creation is not easier for Me than the second creation.

*[Bukhari]*

«شَتَمَني ابْنُ آدمَ وَمَا يَنبَغي لهُ أنْ يَشْتِمَني وكذَّبَني وما يَنبغي لهُ أنْ يُكذِّبَني، أمّا شتْمُه إيّايَ فقَوله إنَّ لِي وَلداً وَأنَا اللّهُ الواحِدُ الصَّمدُ لَمْ ألِد وَلَمْ أُولَدْ ولمْ يكُنْ لِي كُفُواً أحد. وأمّا تكذِيبُه إيَّاي فقَولُه ليْسَ يُعِيدني كما بَدَأني وَليْسَ أوّل الخَلْق بأهْوَن عَليَّ منْ إعَادته».

[البخاري]

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**Hadith 87 :**

Maintain your duties to your blood relationships as it is of lasting benefit for you in the life of this world and better for you in the next.

*[Abd ibn Hamid]*

«صِلُوا أرْحامَكمْ فإنهُ أبْقى لَكمْ في الحَيَاةِ الدُّنْيا وَخيْرٌ لكمْ في آخِرَتكمْ».

[عبد بن حميد]

**Hadith 88 :**

O My servant, if you remember Me alone I shall remember you alone. And if you remember Me in a group of people I shall remember you in a group which is superior and more numerous.

*[Al-Bayhaqi]*

«عَبْدِي إِذَا ذكرْتَني خالياً ذَكرْتُكَ خالِياً، وَإِذَا ذكرْتَني في مَلأٍ ذكرْتُكَ في ملأٍ خَير مِنهم وَأكبرَ».

[البيهقي]

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**Hadith 89 :**

My servant who is a believer is dearer to Me than some of My angels.

*[Al-Tabarani]*

«عَبْدِي المُؤمنُ أَحَبُّ إليَّ مِنْ بعْض مَلائكَتي».

[الطبراني]

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**Hadith 90 :**

An intelligent person should have three periods (set apart), one in which he communes with his Lord, one in which he takes account of himself and one in which he is alone with his food and drink.

*[Ibn Haban]*

«عَلى العاقِل أنْ يكونَ لهُ ثَلاثُ ساعاتٍ: سَاعةٌ يُناجي فِيها ربَّهُ، وَساعَةٌ يُحاسبُ فيها نَفْسَه، وَساعَةٌ يَخْلو فيها بمَطْعمهِ وَمشْرَبهِ».

[ابن حبان]

**Hadith 91 :**

There are servants of Mine who approach people with the meekness of sheep, whereas their hearts are more bitter than aloes; their tongues are sweeter than honey and they cheat people with their religious practice. Do they have false notions about Me? Or do they defy Me? I swear by My Name that I shall make them suffer a trial which will leave (even) the most forbearing among them perplexed.

*[Ibn 'Asakir]*

«عِبَاد لِي يَلْبَسونَ لِلنَّاسِ مُسُوكَ الضَّأنِ وقلوبُهم أمَرُّ مِنَ الصَّبْرِ، وألْسِنَتُهمْ أحْلى مِنَ العَسلِ، يخْتَلونَ الناسَ بدِينِهمْ، أَبِـيَّ يَغْتَرُّونَ؟ أمْ عَليَّ يجْتَرِئونَ؟ فبِـي أقْسمتُ لأَلْبِسنَّهمْ فِتْنةً تَذرُ الحَليمَ فيهمْ حيْرانَ».

[ابن عساكر]

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**Hadith 92 :**

The sign of My *ma'rifa* (gnosis) in the heart of My servant is a happy acceptance of My decree, so that he does not complain against Me, does not deem My response to his prayer to be slow in coming and does not face Me in a shameless manner.

*[Al-Daylami]*

«عَلامةُ مَعْرِفَتي في قُلوبِ عبادي حُسْنُ مَوْقعِ قَدَري أن لا أُشْتَكا وأنْ لا أُسْتَبْطَأَ وأنْ لا أُسْتَحْيا».

[الديلمي]

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**Hadith 93 :**

O My servant, I am where you think I am; I am with you when you call Me.

*[Al-Hakim]*

«عَبْدِي أنَا عِنْدَ ظنِّكَ بـي وَأنَا مَعكَ إذَا دَعوْتني».

[الحاكم]

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**Hadith 94 :**

Allah said to the soul: Come out (of the body)! The soul replied: I shall not come out willingly. Allah said: Come out even if you hate to do so.

*[Al-Daylami]*

«قَالَ اللّهُ لِلنَّفسِ اخْرُجي، قالتْ لا أخْرُجَ إلاَّ وأنَا كارهة، قالَ اخْرُجي وإنْ كرِهْتِ».

[الديلمي]

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**Hadith 95 :**

The son of Adam declared Me a liar; it was not right for him to do so. He abused Me and it was not right for him to do so. He declared Me a liar when he believed that I am not able to raise him again as he was; he abused Me when he said I have a son. I am beyond taking a companion and a son.

*[Bukhari]*

«كذَّبني ابْنُ آدمَ وَلمْ يكُنْ لهُ ذلِكَ وَشتَمني وَلمْ يَكُنْ لهُ ذلِكَ فأمَّا تكْذيبُه إيَّايَ فَزعمَ أنِّي لا أقْدَرُ أنْ أُعِيدَه كما كانَ، وأمَّا شَتْمُه إيَّايَ فقَوْلهُ لِي

ولد فَسُبحانِي أنْ أتَّخِذَ صاحِبةً وَلا وَلداً».

[البخاري]

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## Hadith 96 :

I shall take revenge on the oppressor in this life and the next. I shall take revenge on someone who saw a person being oppressed and was able to help him but did not help him.

*[Al-Tabarani]*

«لأنْتَقِمنَّ منَ الظَّالمِ في عاجلِهِ وآجلِهِ ولأنْتَقمَنَّ مَمَّنْ رَأى مظْلوماً فَقَدرَ أنْ يَنصُرَه فَلمْ ينْصرهُ».

[الطبراني]

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## Hadith 97 :

I shall not look into the rights of My servant until My servant looks into My rights.

*[Al-Tabarani]*

«لَسْتُ بِناظرٍ في حقِّ عبْدِي حتَّى ينْظُرَ عبْدي في حَقِّي».

[الطبراني]

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## Hadith 98 :

If My servants obey Me, I shall shower rain upon

them at night and make the sun shine upon them in the day, and I shall keep the sound of thunder away from them.

*[Ahmad b. Hanbal]*

«لوْ أنَّ عِبادي أطَاعُوني لأسْقَيْتُهمْ المَطرَ باللَّيلِ وَلأطْلَعْتُ عَليْهمُ الشَّمْسَ بالنَّهارِ ولما أسْمَعتُهمْ صوْتَ الرَّعْدِ».

[أحمد بن حنبل]

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**Hadith 99 :**

There is nothing more effective in My Sight than eating frugally.

*[Al-Daylami]*

«لمْ يَلْتحفِ العبادُ بِلحافٍ أبلَغَ عندِي مِنْ قِلَّةِ الطُّعمِ».

[الديلمي]

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**Hadith 100 :**

Not every one who prays, truly prays. I only accept prayer from one who humbles himself to My Majesty, restrains his desires from forbidden things, does not persist in disobedience to Me and gives shelter to the stranger. By My Might and Majesty the light of the face of such a man is brighter than the light of the sun. I shall change his ignorance into knowledge and darkness into light. If he calls Me, I shall respond to his call; if he asks Me, I shall give (it) to him. If he takes an oath in My Name, I shall fulfil his oath. I shall protect him with My Might and I shall make My angels guard him. Such a person in My sight is like Paradise, whose fruit does not

perish and whose condition does not change.

*[Al-Daylami]*

«لَيْسَ كلُّ مُصَلٍّ يُصَلِّي، إِنَّما أَتَقَبَّلُ الصَّلاةَ مِمَّنْ تَواضعَ لِعَظَمَتي وكفَّ شهَواتِهِ عَنْ مَحارِمي وَلم يُصِرّ عَلى مَعْصِيَتي وَءَاوَى الغَرِيبَ، كلُّ ذلكَ وعِزَّتي وَجَلالِي إنّ نُورَ وَجْهِهِ لأَضْوَأُ عِنْدِي مِنْ نُورِ الشَّمْسِ عَلى أَنْ أَجْعلَ الجهالةَ لهُ عِلْماً والظُّلْمَةَ نُوراً، يَدْعونِي فَأُلَبِّيه وَيَسْأَلُني فَأُعْطِيهِ وَيُقْسِمُ عَليَّ فَأبرُّه، أكلؤهُ بِقُوَّتي وأَسْتَحْفِظُه مَلائكَتي مَثَلُهُ عِنْدِي كمَثَلِ الفِرْدَوْسِ لا يَتَسَنَّى ثَمَرُها وَلا يَتَغَيَّرُ حالُها».

[الديلمي]

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**Hadith 101 :**

Were it not that sin is good for My faithful servant as it protects him from conceit, I would not allow him to sin.

*[Abu al-Shaikh]*

«لوْلاَ أنّ الذّنْب خيْرٌ لِعَبْدِي المُؤمنِ مِنَ العُجْبِ ما خَلَّيْتُ بَيْنَ عَبْدِي المُؤْمنِ وبينَ الذّنبِ».

[أبو الشيخ]

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**Hadith 102 :**

There is nothing like performing the prescribed duties by which My servant comes close to Me. He moreover continues to come closer to Me through supererogatory acts until I love him. And when I love him, I become his legs with which he walks, his hand with which he strikes, his tongue with which he speaks and his

mind with which he reflects. If he asks Me, I give him what he requests, and if he calls Me I respond to his call.

*[Ibn al-Saniy]*

«مَا تَقَرَّبَ إليَّ العَبْدُ بِمِثْلِ أداءِ فَرائِضِي وإنَّهُ لَيَتقرَّبُ إليَّ بالنَّوافِلِ حتَّى أُحِبَّه فإذَا أَحْبَبْتُه كُنْتُ رِجْلهُ الَّتي يَمْشي بهَا ويَدَهُ الّتي يَبْطِشُ بها وَلِسانَه الّذي يَنْطِقُ بِهِ وَقَلْبَهُ الَّذي يَعْقلُ بهِ، إنْ سَألَني أعْطَيْته، وإنْ دَعاني أجَبْتُه».

[ابن السني]

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**Hadith 103 :**

There is nothing like asceticism through which My faithful servant comes close to Me. A man cannot worship Me except by performing what I have made obligatory upon him.

*[Al-Quda'i]*

«ما تَقَرَّبَ إليَّ عَبْدي المُؤْمِنُ بِمِثْلِ الزُّهْدِ في الدُّنْيا وَلا تَعبَّدَني بِمِثْلِ أداءِ ما افترَضْتُه».

[القضاعي]

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**Hadith 104 :**

I am not angry with anyone as I am with a servant who commits a sin and deems it greater than My forgiveness. If I were to bring forward punishment or if haste were part of My character, I would have brought punishment forward for those who despair of My Mercy.

If I did not show Mercy to My servants except for their fear of standing before Me, I would certainly thank

them for it and grant (them) safety from what they feared as a reward for their fear.

*[Al-Rafi'i]*

«مَا غَضِبْتُ عَلى أَحَدٍ غَضَبِي عَلى عَبْدٍ أَتَى مَعْصِيَةً فتَعاظَمها في جَنْبِ عَفْوِي فَلَوْ كُنْتُ مُعَجِّلاً العُقُوبَةَ أَوْ كانتْ العَجلةُ مِنْ شَأني لعجَّلْتُها لِلقانِطِينَ مِنْ رَحْمَتي وَلوْ لمْ أرْحَمْ عِبادِي إلاَّ مِنْ خَوْفِهِمْ مِنَ الوُقوفِ بَيْنَ يَدَيَّ لشَكَرْتُ ذلكَ لهُمْ وَجَعلْتُ ثَوابَهمْ مِنهُ الأمْنَ لِمَا خافُوا».

[الرافعي]

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**Hadith 105 :**

My servant continues to come closer to Me through the performance of supererogatory acts until I love him. And when I love him, I become his hearing with which he hears, his sight with which he sees, his tongue with which he speaks and his mind with which he reflects. When he calls Me I answer him, when he asks Me I give him what he requests and when he seeks My help, I help him.

The most beloved thing by which My servant worships Me is being sincere to Me.

*[Al-Tabarani]*

«ما يَزَالُ عبْدِي يَتقَرَّبُ إليَّ بالنَّوافِل حتّى أُحِبَّهُ فأكونُ سَمْعَهُ الّذي يَسْمعُ بِهِ وَبصرهُ الّذِي يُبْصِرُ بِهِ وَلِسانَهُ الّذي يَنْطِقُ بِهِ وَقَلْبهُ الّذي يَعْقِلُ بِهِ فإذَا دَعانِي أَجَبْتُه وَإذَا سَألَني أعْطَيْتُه وإنِ اسْتَنْصَرَني نَصرْتُه وأحبُّ مَا تعبّدَني عبْدِي بِهِ النُّصْحَ لِي».

[الطبراني]

**Hadith 106 :**

Commend (to each other) that which is good and forbid (to each other) that which is evil, before such a time comes that you call Me and I do not respond, before such a time comes that you ask and I do not reply, and before such a time that you seek help and I do not help you.

*[Al-Daylami]*

«مُرُوا بالمَعْرُوفِ وانهَوْا عَنِ المنْكَرِ مِنْ قَبلِ أنْ تَدْعونِي فَلا أجِيبُ لَكمْ وَتسْألونِي فَلا أُعْطِيكمْ وَتسْتَنصرونِي فَلا أنْصُركمْ».

[الديلمي]

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**Hadith 107 :**

Whoever hurts My friend wages war against Me.

There is nothing like performing the prescribed duties (fara'id) through which My servant comes close to Me.

My servant continues to come closer to Me through the performance of supererogatory acts *(nawafil)* until I love him. And when I love him, I become his eyes with which he sees, his hearing with which he hears, his legs with which he walks, his mind with which he reflects and his tongue with which he speaks. When he asks Me (for something) I give him what he asks for and when he calls Me I answer him. I do not hesitate about anything as I hesitate about his death, for he hates death and I hate to harm him.

*[Ahmad b. Hanbal]*

«مَنْ آذَى لِي وليًّا فقَدْ اسْتحَلَّ محارَبتِي، ومَا تَقرّبَ إليَّ عبْدِي بمِثْلِ

أداءِ الفَرائِض ومَا يَزالُ عَبْدي يَتقرّبُ إليَّ بالنَّوافلِ حتَّى أحِبَّه فإذَا أحْببْتُه كنْتُ عَيْنَه الَّتي يُبصِرُ بهَا وأُذنَهُ التي يَسْمعُ بهَا ورجْلهُ الَّتي يَمْشي بهَا وفُؤادَه الَّذي يَعْقِلُ بهِ وَلِسانَهُ الّذي يَتكلَّم بهِ، إنْ سَألَني أعْطَيتُه وَإنْ دَعاني أجَبْتُه وَما تَردّدْتُ عنْ شَيءٍ أنَا فاعِلهُ تَرَدّدي عنْ وَفاته لأنّهُ يَكرَه المَوْتَ وَأكْرَه مَساءته».

[أحمد بن حنبل]

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**Hadith 108 :**

Whoever forsakes wine whilst he is able to drink it, I shall give him the wine to drink it, I shall give him the wine to drink in Paradise; and whoever forsakes silk whilst he is able to wear it. I shall clothe him with it in Paradise.

*[Al-Bazar]*

«مَنْ تَرَكَ الخَمْرَ وَهوَ يَقْدرُ علَيْهِ لأسْقِينَّهُ مِنه في حَظيرَة القُدْسِ، ومَنْ تَرَكَ الحَريرَ وَهوَ يَقْدِرُ عَليْهِ لأكْسُونَّهُ إيَّاهُ في حَظيرَةِ القُدْسِ».

[البزار]

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**Hadith 109 :**

Whoever shows enmity to a friend of Mine, is engaged in war against Me.

I do not hesitate about anything as I do about the death of a believer; he hates death and I hate to harm him.

My faithful friend may ask Me for wealth and I lead him away from wealth to poverty; if I turn him towards

wealth, its consequences will be harmful (evil) for him.

My faithful friend may ask Me for poverty and I turn him to wealth; if I turn him to poverty its consequences will be harmful (evil) for him.

Allah says: By My Might and Majesty, My Loftiness, Glory and Stature, if any servant opts for My desire against the desire of his heart, I put the knowledge of the time of his death before his eyes and I make Heaven and earth guarantee his sustenance, and I am with him behind all his business ventures.

*[Al-Tabarani]*

«مَنْ عَادى لِي وَلِيًّا فقَدْ ناصَبنِي بالمُحاربَة ومَا تَرَدَّدْتُ عنْ شيْءٍ أنَا فاعِلهُ كَتَرَدّدِي عنْ مَوتِ المُؤمنِ يكْرَه المَوْتَ وَأنَا أكْره مَسَاءتَه وربَّما سألَني وَليّـي المؤمنُ الغِنَى فَأصْرِفه مِنَ الغِنَى إلى الفَقْرِ وَلوْ صرَفتُه إلى الغِنَى لَكانَ شرًّا لهُ وَرُبمَا سَألَني وَليّـي المؤمِنُ الفَقْرَ فأصْرِفُه إلى الغِنَى ولوْ صرَفْتُه إلى الفَقْرِ لَكانَ شرًّا له إنّ اللَّهَ قالَ وَعزَّتي وَجلالِي وعُلُوِّي وَبَهائِي وَارْتِفاع مكاني لا يُؤْثِرُ عبْد هوَايَ عَلى هوى نَفْسِهِ إلاَّ أثْبَتُّ أجَلهُ عِنْدَ بَصرِه وَضَمَّنْتُ السَّماءَ والأرْضَ رِزْقَه وكنْتُ لهُ مِنْ وَرَاءِ تجارَةِ كلِّ تاجرٍ».

[الطبراني]

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**Hadith 110 :**

Whoever is hostile to My friend I declare war against him.

*[Bukhari]*

«مَن عادَى لِي وَلِيًّا فقَدْ آذنتُه بالحَرْب».

[البخاري]

**Hadith 111 :**

Whoever humbles himself for Me like this (and the Prophet turned his palms to the ground), I shall raise him like this (and the Prophet turned his palms to the sky).

*[Ahmad b. Hanbal]*

«مَنْ تَواضعَ لِي هٰكذا وَجعَلَ النبـيُّ صلَّى اللَّهُ تعالى عَليهِ وَسلمَ بَطْنَ كفِّه إلى الأرْضِ رَفَعْتُه هٰكذا وجعلَ بَطْنَ كفِّهِ إلى السَّماءِ».

[أحمد بن حنبل]

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**Hadith 112 :**

Whoever remembers Me when he is angry, I remember him when I am angry, and I do not destroy him among those whom I destroy.

*[Al-Daylami]*

«مَنْ ذَكرَنِي حِينَ يَغْضَبُ ذَكرْتُه حِينَ أغضبُ وَلا أمْحَقُه فِيمَنْ أمْحَقُ».

[الديلمي]

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**Hadith 113 :**

Whoever visits Me in My House or in the Mosque of the Prophet or in the Holy Mosque (in Jerusalem) and dies, he dies a Martyr.

*[Al-Daylami]*

«مَنْ زَارَنِي في بَيتي أوْ فِي مَسْجِدْ رَسولِ الله ﷺ أوْ في بيْتِ المَقْدِس فمَات ماتَ شَهيداً».

[الديلمي]

**Hadith 114 :**

Whoever is so engaged in dhikr (remembrance of Me) as not to ask Me (for anything), I give him what is better than what I gave those who asked.

*[Bukhari]*

«مَنْ شَغلهُ ذِكْرِي عَنْ مَسْألَتي أعْطَيْتُه أفْضلَ مَا أعْطَيْتُ السّائِلينَ».

[البخاري]

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**Hadith 115 :**

Whoever is so engaged in *dhikr* (remembrance of Me) as not to ask Me (for his needs), I give him (his needs) before he asks Me.

*[Al-Daylami]*

«مَنْ شَغلهُ ذِكْرِي عَنْ مَسألَتي أعْطَيْتُه قَبْلَ أنْ يَسْألَني».

[الديلمي]

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**Hadith 116 :**

Whoever is so engaged in reciting the Qur'an as not to make supplication to Me and not to ask Me (for anything), I give him the reward which is due to those who are grateful.

*[Ibn Hudhayfa Shahin]*

«مَنْ شَغَلهُ قِراءة القُرْآنِ عَنْ دُعَائِي وَمسْألَتي أعْطَيْتُه ثَوَابَ الشَّاكِرين».

[ابن حذيفة شاهين]

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**Hadith 117 :**

Whoever knows that I have the power to forgive sins, I shall forgive his sins with the greatest of ease, as long as he does not associate anything with Me.

*[Al-Tabarani]*

«مَنْ عَلِمَ أَنِّي ذُو قُدْرَة عَلى مَغْفِرَةِ الذنوبِ غَفَرْتُ لهُ وَلا أُبَالِي مَا لمْ يُشْرِكْ بـي شَيئاً».

[الطبراني]

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**Hadith 118 :**

Whoever does something in which he associates someone or something else with Me, that deed is all his; and I am in the least need of association.

*[Ibn Jarir]*

«مَنْ عَمِلَ عملاً أشْرَكَ فِيهِ غَيْري فَهُو لهُ كلُّه وأنَا أغْنَى الشُّرَكاءِ عَنِ الشِّرْكِ».

[ابن جرير]

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**Hadith 119 :**

Whoever is not pleased with what I decree and predestine, let him look for a Lord other than Me.

*[Al-Bayhaqi]*

«مَنْ لمْ يَرْضَ بِقَضائي وَقَدري فَلْيَلْتَمسْ رَبًّا سِوَايَ ــ وَفي رِوايَةٍ ــ غَيْري».

[البيهقي]

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**Hadith 120 :**

Whoever acts gently on account of Me and humbles himself to Me and does not show arrogance on My earth, I shall raise him and place him in the loftiest Heaven.

*[Abu Na'im]*

«مَنْ لاَنَ بحَقِّي وَتوَاضعَ لِي وَلمْ يَتكَبَّرْ في أرْضي رَفَعْتُه حتَّى أجْعَلهُ في عِلِّيينَ».

[أبو نعيم]

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**Hadith 121 :**

Whoever is not pleased with what I decree and does not bear patiently the afflication with which I test him, let him look for a Lord other than Me.

*[Al-Tabarani]*

«مَنْ لمْ يَرْضَ بِقَضائي وَلمْ يَصْبرْ عَلى بَلائِي فَلْيَلْتَمِسْ رَبًّا سِوَايَ».

[الطبراني]

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**Hadith 122 :**

Whoever does not pray to Me, I become angry with him.

*[Al-'Askari]*

«مَنْ لاَ يَدْعُوني أغْضَبُ عَليْهِ».

[العسكري]

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**Hadith 123 :**

This is a religion I have chosen for Myself. Nothing will enhance it except (your) generosity and good character. So honour My religion with those qualities as long as you are associated with it.

*[Al-Rafi'i]*

«هَـذَا دِيـن ارْتَضَيْتُه لِنَفْسِـي ولـنْ يُصْلِحَـه إلاَّ السَّخـاءُ وَحسْـنُ الخُلـقِ فأكرِموهُ بِهما ما صَحِبْتُموه».

[الرافعي]

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**Hadith 124 :**

My love is due for those who meet each other because of Me.

*[Al-Tabarani]*

«وَجبَتْ مَحبَّتي للَّذينَ يَتلاقُونَ فِيَّ».

[الطبراني]

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**Hadith 125 :**

My love is due for those who love each other because of Me, those who sit together because of Me, those who spend on each other because of Me and those who visit each other because of Me.

*[Ahmad b. Hanbal]*

«وَجبَـتْ مَحبَّـتي لِلمُتَحـابِّيـنَ فِـيَّ والمُتَجـالِسيـنَ فِـيَّ وَالمُتَبَـاذِلِيـنَ فِـيَّ والمُتزَاورينَ فِيَّ».

[أحمد بن حنبل]

**Hadith 126 :**

By My Glory, if I remove the eyes of a servant and he bears My judgement with patience and accepts My decree, I am not pleased for him except with the reward of Paradise.

*[Abd ibn Hamid]*

«وَعِزَّتي لا أَقْبِضُ كَرِيمَتي عَبْدٍ فيَصبرُ لِحُكْمي ويَرْضى بِقَضائي فَلا أَرْضَى لهُ بثَوابٍ دُونَ الجنَّةِ».

[عبد بن حميد]

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**Hadith 127 :**

By My Glory, Majesty and Compassion, I shall not leave anyone in the Fire who says: "There is no god but Allah".

*[Tamam]*

«وَعِزَّتي وَجَلالِي وَرَحمَتي لاَ أَدَعُ في النَّارِ أَحَداً قالَ لاَ إِلَه إِلاَّ اللَّهُ».

[تمام]

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**Hadith 128 :**

By My Glory, My Uniqueness, My exalted position, the dependence of My creation on Me, and by My being seated on My Throne, I shall be reluctant to punish My servants, men or women, who remain faithful to Islam into old age.

*[Al-Rafi'i]*

«وَعِزَّتي وَوَحْدانِيَّتي وَارْتِفاعِ مَكانِي وَاحْتِياجِ خَلْقي إليَّ واسْتِوائِي عَلى

عرْشِي لأَسْتَحي مِنْ عَبْدِي وَأَمَتِي يَشيبانِ في الإِسْلامِ ثمَّ أَعَذِّبُهُما».

[الرافعي]

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**Hadith 129 :**

*La ilaha illa Allah* are My Words, and My Words are Me. Whoever says them enters My protection and is saved from My punishment.

*[Ibn al-Najjar]*

«لا إِلَهَ إِلاَّ اللَّهُ كلامِي وَأَنَا هُوَ فمن قالَها دَخلَ حِصْنِي وَأَمِنَ عِقابِي».

[ابن النجار]

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**Hadith 130 :**

*La ilaha illa Allah* is My fortress, whoever enters My fortress is saved from My punishment.

*[Abu Na'im]*

«لاَ إِلَهَ إِلاَّ اللَّهُ حِصْني وَمَنْ دَخلَ حِصْنِي أَمِنَ مِنْ عَذابِـي».

[أبو نعيم]

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**Hadith 131 :**

I accept only that is done for My sake.

*[Bukhari]*

«لاَ أَتَقَبَّلُ إِلاَّ ما ابْتُغِيَ به وَجْهي».

[البخاري]

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**Hadith 132 :**

I do not give My servant two fears *(khawfayn)* and do not give him peace of mind twice *(amnayn)*. If he has peace of mind (i.e. does not fear Allah), I cause him to fear on the Day of Judgement. If he fears Me in this world, I will give him peace on the Day of Judgement.

*[Ibn al-Mubarak]*

«لاَ أجْمَعُ عَلى عَبدِي خَوْفيْنِ وَلا أجْمَعُ لهُ أمْنَيْنِ إذَا أمِنَنِي في الدُّنْيَا أخَفْتُه يوْمَ القِيامةِ وَإذَا خافَنِي في الدُّنْيا أمَّنْتُه يَوْمَ القِيامةِ».

[ابن المبارك]

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**Hadith 133 :**

A solemn pledge (of itself) does not bring to man anything that I have not already destined for him. But the pledge leads him to his destiny which I have predestined. Through the solemn pledge I extract from the miser something which he gives Me because of it, something he has never given before.

*[Bukhari]*

«لاَ يَأتِي ابْنَ آدمَ النَّذْرُ بشَيْءٍ لَمْ أكُنْ قَدْ قَدَّرْتُه وَلكِنْ يُلْقِيهِ النَّذْرُ إلى القَدرِ وَقدْ قَدَّرْتُه أسْتخرِجُ بِهِ مِنَ البَخيلِ فيُؤْتيني عَلَيْهِ ما لَمْ يُؤْتني عَلَيْهِ مِنْ قَبْلُ».

[البخاري]

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**Hadith 134 :**

When My servant remembers Me in his heart, I remember him in a group of My angels. And If he

remembers Me in a group of people I remember him in a higher assembly.

*[Al-Tabarani]*

«لاَ يَذْكُرُني عَبْدِي في نَفْسِهِ إلاَّ ذَكَرْتُه في مَلإٍ مِنْ مَلائِكَتِي وَلا يَذْكُرُني في ملإٍ إلاَّ ذكَرْتُه في الرَّفيقِ الأعْلى».

[الطبراني]

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**Hadith 135 :**

A Muslim servant, if he drinks wine, I shall make him drink hot water for this violation. After this he may be punished or forgiven. And if he refrains from drinking wine to seek My pleasure, whilst he is able to drink, I shall give him wine to drink and thrust him into Paradise.

*[Al-Tabarani]*

«لاَ يَشْرَبُ عَبْدٌ مُسْلمٌ شَرْبَةً مِنْ خمْرٍ إلاَّ سَقَيْتُهُ بمَا انْتَهَكَ مِنها مِنَ الحَميم مُعَذَّبٌ بَعْدُ أوْ مَغْفورٌ لهُ وَلا يَترُكُها وَهُوَ علَيْها قادِرٌ ابْتِغاءَ مَرْضاتي إلاَّ سَقَيْتُه مِنْها فَأرْدَيْتُه في حَظيرَةِ القُدْس».

[الطبراني]

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**Hadith 136 :**

It is not fitting for My servant to say "I am better than Jonah the son of Matthew".[23]

*[Muslim]*

«لاَ يَنبَغِي لِعَبْدِي أنْ يَقُولَ: أنَا خَيْرٌ مِنْ يونُس بْنِ مَتَّى».

[مسلم]

**Hadith 137 :**

O Adam, I offered the trust (i.e. faith) to the heavens and the earth but they were not able to bear it. Will you, Adam, carry it with all its responsibilities? Adam said, "What benefit will there be for me?" The Lord said, "If you carry it (successfully) you will be rewarded and if you do not carry it (successfully) you will be punished. Adam said: "I accept it with all its responsibilities". But Adam stayed in Paradise for only the time between the first and the late afternoon prayer *('asr)*. Satan caused his explusion from Paradise.[24]

*[Abu al-Shaykh]*

«يَا آدَمُ إنِّي عرَضْتُ الأمَانَةَ عَلى السَّموَاتِ والأرْضِ فَلَمْ تُطِقْها فَهَلْ أنْتَ حامِلُها بما فِيهَا قالَ: ومَا لِي فيها قالَ: إنْ حملْتَها أُجِرْتَ وإنْ ضَيَّعْتَها عُذِّبتَ. فقَالَ: قَدْ حمَلْتُها بمَا فيهَا. فَلَمْ يَلْبَثْ في الجَنَّةِ إلاَّ ما بَيْنَ صَلاة الأولى والعَصْر حتّى أخْرَجَه الشّيْطانُ مِنْهَا».

[أبو الشيخ]

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**Hadith 138 :**

O son of Adam, as long as you worshipped Me and retained hope in Me and did not associate anyone with Me, I shall forgive you your sins. If you come to Me with heavens and earth full of sins, I shall meet you with an equal amount of forgiveness. I shall forgive you and I shall not be troubled.

*[Al-Tabarani]*

«يَا ابْنَ آدمَ مَهْما عَبدْتَني وَرَجَوْتَني وَلمْ تُشْرِكْ بـي شَيْئاً غَفَرْتُ لكَ

عَلى ما كانَ فيكَ وإنِ اسْتَقبلْتني بمِلءِ السّمَواتِ والأرْضِ خَطايا وذنُوباً اسْتَقْبلتُكَ بمِثْلِهنّ مَغْفِرَةً وَأغْفِرُ لكَ وَلا أُبالِي».

[الطبراني]

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**Hadith 139 :**

O son of Adam, spend and Allah will spend on you! Indeed, Allah's Hand is full to overflowing, and nothing exhausts it, day or night.

*[Al-Darqutni]*

«يَا ابْنَ آدمَ أنْفِقْ أُنْفِقْ عَلَيْكَ فإنَّ يمينَ اللّهِ مَلآى سَحًّا لا يَغِيضُها شيْءٌ باللَّيْلِ وَلا بالنَّهارِ».

[الدارقطني]

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**Hadith 140 :**

O son of Adam, if you pour out your wealth and spend it where I am, where it will not be burnt, or drowned or stolen, I will provide for you when you need it most.

*[Al-Bayhaqi]*

«يَا ابْنَ آدمَ أفْرِغْ مِنْ كَنزِكَ عِنْدِي وَلا حَرَق وَلا غَرَقَ وَلا سَرَقَ أُوفِيكَهُ أحْوَجَ ما تكونُ إليْهِ».

[البيهقي]

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**Hadith 141 :**

O son of Adam, if you spend what you have as excess amount, it would be good for you. If you withhold it, it is bad for you; you will not be blamed for retaining what is sufficient for living. Begin spending on those who are your responsibility. The upper hand is better than the lower one.

*[Al-Bayhaqi]*

«يَا ابْنَ آدمَ إنْ تَبْذُلِ الفَضْلَ فهوَ خيرٌ لكَ وإنْ تُمْسِكْهُ فهوَ شرٌّ لكَ وَلا تُلام عَلى الكفَاف وَابْدَأْ بمَن تَعولُ واليَدُ العُلْيَا خيْرٌ مِنَ اليَدِ السُّفْلى».

[البيهقي]

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**Hadith 142 :**

O son of Adam, if you remember Me I shall remember you, and if you forget Me I shall (still) remember you.

If you obey Me, then take up residence wherever you like. Be a friend to Me and I shall be a friend to you, be sincere to Me and I shall be sincere to you. If you turn away from Me, I shall (still) turn to you. I am the One who brought you sustenance whilst you were a foetus in your mother's womb. I continued to plan for you until I carried out My Will in you. But when I brought you out in this world, you indulged in acts of disobedience; this is not the appropriate reward for One who has showered favours on you.

*[Al-Rafi'i]*

«يَا ابْنَ آدمَ إنْ ذَكَرْتَني ذَكرْتُكَ وَإنْ نَسِيتَني ذَكرْتُكَ فَإذا أطَعْتَني فاذْهَبْ

حَيْثُ شِئْتَ مَحَلَّ تُوَالِيني وأُوَالِيكَ وَتُصَافِينِي وَأُصافِيكَ وَتُعْرِضُ عَنِّي وَأَنَا مُقْبِلٌ عَلَيْكَ مَنْ أَوْصَلَ إِلَيْكَ الغِذاءَ وَأَنتَ جَنينٌ في بَطْنِ أُمِّكَ لمْ أَزَلْ أُدَبِّرُ فِيكَ تَدْبيراً حَتَّى أَنْفَذْتُ إِرَادَتِي فِيكَ فَلَمّا أَخْرَجْتُكَ إلى دَارِ الدُّنْيا أَكْثَرْتَ المَعاصِي ما هٰكذَا جَزَاءُ مَنْ أَحْسَنَ إِلَيْكَ».

[الرافعي]

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**Hadith 143 :**

O son of Adam, rise for Me and I shall walk to you, walk to Me and I shall rush to you!

*[Ahmad b. Hanbal]*

«يَا ابْنَ آدمَ قُمْ إليَّ أَمْشِ إلَيْكَ، وَامْشِ إليَّ أُهَرْوِلْ إلَيْكَ».

[أحمد بن حنبل]

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**Hadith 144 :**

O son of Adam, there are three types of duties, namely:

1 one that is owed to Me,

2 one that is owed to you and

3 one that is between you and Me.

The one that is owed to Me is that you worship Me and associate none with Me. The one that is owed to you is that I reward you for whatever good you do. And if I forgive (any sins that you commit) then I am the Forgiving and the Merciful. The one that is between Me

and you is that you supplicate and ask, and it is My duty to respond and give.

*[Al-Tabarani]*

«يَا ابْنَ آدمَ ثَلاثُ خِصَالٍ واحِدةٌ مِنْهنّ لِي وَواحِدَةٌ لكَ وَواحِدة فيما بَيْني وَبينَك فأمّا الَّتي لِي فَتعبُدني لا تُشْرِكُ بـي شَيئاً، وَأمّا الّتي لكَ فمَا عمِلتَ مِنْ خَيرٍ جزَيْتُكَ بِهِ فإنْ أغْفِرْ فَأنا الغَفُورُ الرّحيمُ، وَأمّا الّتي بَيْني وبيْنَك فعَليكَ الدُّعاءُ والمُسَاءَلةُ وعَلَيَّ الاسْتِجابَةُ والعَطاءُ».

[الطبراني]

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**Hadith 145 :**

O son of Adam, when you remember Me you have shown your gratitude to Me. When you forget Me you have shown your ingratitude to Me.

*[Al-Tabarani]*

«يَا ابْنَ آدمَ إذَا ذكَرْتَني شَكرْتَني وإذَا نَسيتنِي كَفرْتني».

[الطبراني]

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**Hadith 146 :**

O son of Adam, devote yourself to My worship and I shall fill your heart with contentment and your hands with sustenance. O son of Adam, do not separate yourself from Me, for then I shall fill your heart with want and your hands with concerns.

*[Al-Hakim]*

«يَا ابْنَ آدمَ تفرَّغْ لِعِبادتِي أمْلأ قلْبَكَ غِنًى وأمْلأ يَديْكَ رِزْقاً يَا ابْنَ آدمَ

لا تُباعِدْ مِنِّي فأمْلأ قَلْبَكَ فَقْراً وَأمْلأ يَدَكَ شُغْلاً».

[الحاكم]

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**Hadith 147 :**

O Jibreel, when I take the eyes of My servant, I have no reward for him but granting him a vision of My Face and refuge in My House.

*[Al-Tabarani]*

«يَا جِبريلُ ما ثَوابُ عبْدِي إذا أَخَذْتُ كريمَتيْهِ إلاَّ النّظرَ إلى وَجْهي وَالجوَار في دَارِي».

[الطبراني]

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**Hadith 148 :**

O Jibreel, I have created one million nations and no nation knows that I have created a nation beside itself. And I have not revealed it to the Preserved Tablet or to the squeaking sound of the Pen. My command to a thing when I desire it is to say to it 'Be' and it becomes, and there is no precedence (in My Command 'KUN') of *kaf* over *nun*.[25]

*[Al-Daylami]*

«يَا جِبْرِيلُ إنِّي خَلقْتُ ألْفَ ألْفِ أمّةٍ لا تَعلمُ أمَّةٌ أنِّي خلقْتُ سِوَاها لَمْ أطْلعْ عَلْيها اللّوْحَ المَحْفوظَ وَلا صَريرَ القَلمِ إنّما أمْري لِشيْءٍ إذَا أردْتُ أنْ أقُولَ لهُ كُنْ فيَكُونَ وَلا يَسْبِقُ الكافُ النُّونَ».

[الديلمي]

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**Hadith 149 :**

O world, serve him who serves Me and employ the one who serves you!

*[Al-Quda'i]*

«يَا دُنْيا اخْدمِي مَنْ خَدمَني وَاسْتَخدِمي مَنْ خَدمَكِ».

[القضاعي]

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**Hadith 150 :**

O world, pass by My friends and do not appear delicious to them, thereby seducing them!

*[Al-Quda'i]*

«يَا دُنْيا مُرِّي عَلى أوْلِيائِي لاَ تَحْلولِي لَهُمْ فَتَفْتنيهِمْ».

[القضاعي]

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**Hadith 151 :**

O My servants, I gave to you in abundance and then I asked you for a loan. Whoever therefore gives Me something willingly out of what I have given him, I give him an immediate reward and also store for him a reward in the Hereafter.

If I take from my servant against his will what I have given him, and he is patient, anticipating My reward, then I grant him My Beneficence and Compassion and put his name down as one of those who are rightly guided and allow him to see Me.

*[Al-Rafi'i]*

«يَا عِبادِي أعْطَيْتُكمْ فَضْلاً وَسألْتُكمْ قَرْضاً فمَنْ أعْطَاني شَيْئاً مِمَّا

أعْطَيْتُه طَوْعاً عجَّلْتُ لهُ في العاجِلِ وادَّخَرْتُ لهُ في الآجلِ وَمن أخَذْتُ مِنهُ ما أعْطَيْتُه كُرْهاً وَصبرَ وَاحْتَسَبَ أوْجبْتُ لهُ صِلاتِي وَرحْمَتي وَكَتَبْتُهُ مِنَ المُهْتَدِينَ وَأبحْتُ لهُ النَّظَرَ إليّ».

[الرافعي]

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**Hadith 152 :**

O My servants, you are all lost except those whom I guided; you are all weak except those to whom I gave strength; you are all poor except those whom I made rich; so ask Me and you shall receive.

Indeed the first and the last of you, humankind and the Jinn, all the living and all the dead, all that is succulent and all that is withered, if they were all as good as the heart of the most pious man amongst My servants, it will not add to My kingdom as much as the wing of a gnat.

And if the first and the last among you, humankind and the Jinn, all that is living and all that is dead, all that is succulent and all that is withered were as bad as the heart of the most sinful man, it will not diminish My kingdom as much as the wing of a gnat.

That is so because I am Unique. My Punishment is a Word, and My Compassion is a Word. Whoever is certain of My Power to forgive, it will not seem impossible (to him) that I should forgive his sins however grave they may be.

*[Al-Tabarani]*

«يَا عِبَادِي كلُّكمْ ضالٌّ إلاَّ مَنْ هَدَيْتُ وَضعيف إلاَّ مَنْ قَوَّيتُ، وَفقيرٌ

إلاَّ مَنْ أغْنَيْتُ فاسْألوني أُعْطِكمْ فَلوْ أنّ أوّلَكم وَآخِرَكمْ وإنْسَكمْ وَجِنَّكمْ وَحيَّكمْ وَميّتَكمْ وَرَطْبَكمْ ويَابِسَكمْ اجْتَمَعوا عَلى قَلْبِ أتْقَى عَبْدٍ مِنْ عِبادِي ما زَادَ في مُلْكِي جَنَاحَ بَعوضَةٍ وَلوْ أنّ أوَّلَكمْ وآخِركمْ وإنْسَكمْ وجِنَّكمْ وَحيَّكمْ وَميّتَكمْ وَرَطبَكمْ وَيابِسَكم اجْتَمعُوا عَلى قَلْبِ أفْجَرِ عبْدٍ هُوَ لِي ما نَقصَ مِنْ مُلْكِي جَناحَ بَعوضَةٍ ذلكَ بأنّي وَاحدٌ عَذابـي كلامٌ وَرحْمتِي كلامٌ فمَنْ أيْقَنَ بِقُدْرَتي عَلى المَغْفِرةِ لَمْ يَتَعاظَمْ في نَفْسٍ أنْ أغْفِرَ لهُ ذنُوبَهُ وَإنْ كَبُرَتْ».

[الطبراني]

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**Hadith 153 :**

O 'Isa, I shall raise after you a nation which, if they receive what they desire, they will praise (Me) and will show gratitude; and if they are afflicted with what they dislike, they will seek reward in the Hereafter and will exercise patience, without them possessing forbearance and knowledge.

'Isa said: O my Lord, how will they achieve this without any forbearance and any knowledge?

Allah said: I shall give them some of My Forbearance and some of My Knowledge.

*[Ahmad b. Hanbal]*

«يَا عِيسَى إنِّي بَاعِثٌ مِنْ بَعْدِكَ أمةً إنْ أصابهمْ مَا يُحِبُّونَ حَمِدوا وَشكَرُوا وَإنْ أصَابَهمْ ما يَكْرَهونَ احْتَسبوا وَصبَرُوا وَلا حِلْمَ وَلا عِلْمَ قالَ: يَا رَبِّ كيْفَ يكونُ هَذا لهُمْ وَلا حِلْمَ وَلا عِلْمَ قالَ: أُعْطِيهمْ مِنْ حِلْمي وعِلْمي».

[أحمد بن حنبل]

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**Hadith 154 :**

O Muhammad, your people will continue to ask 'what is this?' and 'what is that?' until they say: Allah created all creation, but who created Allah?

*[Muslim and Ahmad b. Hanbal]*

«يَا مُحَمّدُ إنّ أمّتَكَ لا يَزالُونَ يقُولونَ: مَا كَذا مَا كَذا حَتّى يقُولُوا: هَذا اللّهُ خَلقَ الخَلْقَ فمَنْ خَلقَ الله».

[مسلم وأحمد بن حنبل]

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**Hadith 155 :**

O Muhammad, whoever believes in Me and does not believe in the predetermination of good and bad, let him seek a lord other than Me.

*[Al-Shirazi]*

«يَا مُحَمَّدُ مَنْ آمنَ بِـي وَلمْ يُؤمِنْ بالقَدَرِ خيْرِه وَشرِّه فَلْيَلتَمسْ رَبًّا غَيْرِي».

[الشيرازي]

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**Hadith 156 :**

O Musa, whoever of My servants meets Me at the occasion of the Resurrection, I search for what (good and evil) he has in his hands, with the exception of the pious. To the latter I show deference, respect and honour, then admit them to Paradise without reckoning.

*[Al-Hakim and al-Tirmidhi]*

«يَا مُوسَى إنَّه لَنْ يَلْقَانِي عَبْدِي في حَاضِرِ القيامةِ إلاّ فَتَّشْتُ عمّا في

يدِه إلاَّ الْوَرِعينَ فأنِّي أسْتَحْيِيهمْ وأُجِلُّهمْ وأُكْرِمُهُمْ وأُدْخِلُهمُ الجَنَّةَ بِغيْرِ حِسابٍ».

[الحكيم والترمذي]

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**Hadith 157 :**

O Musa, you cannot see Me; no living person can see Me without dying. Nothing dry will see Me without crumbling, nothing damp will see Me without disintegrating. But the people of Paradise will see Me. These are the ones whose eyes do not die and whose bodies do not wither.

*[Al-Hakim]*

«يَا مُوسَى لَنْ تَرَاني إنّه لَنْ يَراني حَيٌّ إلاَّ مَاتَ وَلا يَابِسٌ إلاَّ تَدَهْدَهَ وَلا رَطْبٌ إلاَّ تَفَرَّقَ إنَّما يَرانِي أهْلُ الجَنَّةِ الّذِينَ لا تَمُوتُ أعْيُنهمْ وَلا تَبْلَى أجْسَادُهمْ».

[الحكيم]

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**Hadith 158 :**

Musa, there is no quality which people may emulate that brings them closer to Me, than the renunciation of the world. There is nothing like pious abstinence from what I have forbidden, that will bring people closer to Me. And those who worship Me, cannot worship Me through anything that is as good as weeping in awe of Me.

*[Al-Quda'i]*

«يَا مُوسَى إنّه لَنْ يَتَصنّعَ إليَّ المُتَصنِّعونَ بِمِثْلِ الزُّهْدِ في الدُّنْيا وَلمْ

يتقرَّبْ إليَّ المُتقرِّبونَ بمِثْلِ الورَعِ عمّا حَرَّمْتُ عليهِمْ ولَنْ يَتعبَّدَ إليَّ المُتَعبِّدونَ بمِثْلِ البُكاءِ مِنْ خِيفَتي».

[القضاعي]

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**Hadith 159 :**

O Musa, if the Heavens and all that they contain, the earth and all that it contains and the seas and all that they contain were put in one dish of the Scales and the words "There is no god but Allah" was put in the other, this dish would outweigh the other.

*[Abu Ya'la]*

«يَا مُوسَى لَوْ أنَّ السَّمَواتِ وَما فِيها والأرْضَ ومَا فِيها وَالبِحارَ وَما فِيها وُضِعُوا في كَفَّةٍ وَلا إلَهَ إلاَّ اللَّهُ وُضِعَتْ في الكَفْةِ الأخْرى لَرَجحَت».

[أبو يعلى]

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**Hadith 160 :**

Each man's good and bad deeds will be brought out on the Day of Judgement and some of these will be cancelled by others. If only one good deed remains (to his credit) he will be admitted to Paradise.

*[Al-Tabarani]*

«يُؤْتَى بحَسَنَاتِ العَبْد وَسيِّئاتِه يَوْمَ القيامَةِ فَيُقْتَصُّ بَعْضُها بِبَعْضٍ فإنْ بَقِيَتْ حسنةٌ وَاحِدةٌ أُدْخلَ الجَنَّةَ».

[الطبراني]

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**Hadith 161 :**

The son of Adam offends Me by saying "How disappointing is time!". Let no one pronounce these words, for I am Time. I alternate Day and Night and if I so wish I can stop them alternating.

*[Muslim]*

«يُؤْذِينِي ابْنُ آدمَ بقَوْلِهِ يَا خَيْبَةَ الدّهْرِ فَلا يَقُولَنّ أحَدُكُمْ يَا خَيْبَةَ الدّهْرِ فإنِّي أنَا الدّهْرُ أُقَلِّبُ لَيْلَهُ وَنهارَهُ فإذَا شِئْتُ قَبَضْتُهما».

[مسلم]

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**Hadith 162 :**

Allah will say to the womb "I created you with My Hand and derived for you a Name from My Name and brought you near Me. By My Honour and Majesty, I shall give honour to the one who honours you and I shall dishonour those who violate you, and I shall not be pleased till you are pleased.

*[Al-Hakim and al-Tirmidhi]*

يقُولُ اللَّهُ تَبارَكَ وَتَعالى لِلرَّحِمِ خَلقْتُكِ بِيَدي وَشَقَقْتُ لكِ اسْماً مِنْ اسْمي وَقرّبْتُ مَكانَكِ مِنّي وعِزَّتي وَجَلالِي لأصِلَنَّ مَنْ وَصَلكِ وَلأَقْطَعنّ مَنْ قَطَعَكِ وَلا أرْضَى حتّى تَرْضِينَ».

[الحاكم والترمذي]

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**Hadith 163 :**

Allah says to the angels who are charged with sustenance for the descendants of Adam, "If you find any

man who has only one concern (i.e. the Hereafter) then make heavens and earth responsible for his sustenance; if you find a man who seeks sustenance and does so in moderation, then make his sustenance good and facilitate it for him; but if a man goes beyond that, then let him alone in what he seeks. In any case, he shall not have more than the level I have decreed for him".

*[Abu Na'im]*

«يَقُولُ اللَّهُ لِلمَلائِكَةِ المُوَكَّلِينَ بِأَرْزَاقِ بَنِي آدمَ أَيُّمَا عَبْدٍ وَجدْتمُوهُ جَعلَ الهَمَّ همًّا وَاحِداً فَضَمِّنوا رزْقَهُ السَّمَوات والأَرْضَ وَأَيُّما عَبْدٍ وَجدْتمُوهُ طَلَبَه فإنه يَجْرِي العَدْل فَطَيِّبوا له وَيسِّرُوا عَلَيْهِ وَإِنْ تَعدَّى إلى خِلافِ ذلكَ فخَلُّوا بَيْنَه وَبَيْنَ ما يُرِيدُ ثُمَّ لاَ يَنالُ فَوْقَ الدَّرَجَةِ الَّتي كَتَبْتُها لهُ».

[أبو نعيم]

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**Hadith 164 :**

Allah says to His angels: Go to My servant and pour calamities on him, for I love to hear his voice.

*[Al-Tabarani]*

«يَقولُ اللَّهُ لِمَلائِكَتِهِ انْطَلِقُوا إلى عَبْدِي فَصُبُّوا علَيْهِ البَلاءَ صَبًّا فإنِّي أُحِبُّ أنْ أسْمَعَ صَوْتَهُ».

[الطبراني]

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**Hadith 165 :**

Allah would say on the Day of Judgement: Bring out of the Fire anyone who remembered Me on a single day or feared Me in a single situation!

*[Al-Tirmidhi]*

«يقُولُ اللَّهُ يومَ القِيَامَةِ أخْرِجُوا مِنَ النّارِ مَنْ ذكَرَني يَوْماً أوْ خَافَنِي في مَقامٍ».

[الترمذي]

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**Hadith 166 :**

Allah would say on the Day of Judgement to children: Enter Paradise! They would say: O Lord, not unless our fathers and mothers enter also. So they come forward and Allah would say: Why do I see them hesitating? Enter Paradise! The children would say: O Lord, what of our parents? Then Allah would say: Enter Paradise, you and your parents!

*[Ahmad b. Hanbal]*

«يقولُ اللَّهُ تَعالى يَوْمَ القِيَامَةِ لِلْوِلْدَانِ ادْخُلوا الجَنَّة فَيقُولونَ يَا رَبِّ حَتّى يَدْخُلَ آباؤُنَا وَأُمَّهاتُنَا فَيَأْتُونَ فَيقُولُ اللَّهُ مَا لِي أرَاهُم مُتَبَطِّئِينَ ادْخُلوا الجَنَّة فيقُولونَ يَا رَبِّ آباؤُنَا فيقُولُ ادْخُلوا الجَنَّة أنْتمْ وَآباؤُكمْ».

[أحمد بن حنبل]

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**Hadith 167 :**

Allah would say on the Day of Judgement: O Adam, rise and select from your descendants nine hundred and ninety nine to go to the Fire and one to go to Paradise. (When the Prophet reported this to the Companions) he cried and his Companions cried also. And then he said: Lift up your heads, for by Him in whose hands is my soul, my people amongst the nations are like white hairs on the coat of a black ox.

*[Al-Tabarani]*

«يَقُولُ اللَّهُ تَعالَى يَوْمَ القِيامَةِ يا آدمُ قُمْ فجَهِّزْ مِنْ ذُرِّيَّتِكَ تِسْعمائة وَتِسْعةً وَتِسْعِينَ إلى النَّارِ وَواحِداً إلى الجَنَّةِ فَبَكَى وبَكَى أَصْحابُه فَقالَ ارْفَعُوا رُؤُسَكمْ فَوَالَّذِي نَفْسِي بيَدِه ما أُمَّتِي في الأمَمِ إلاَّ كالشَّعْرَةِ البَيْضاءِ في جِلْدِ الثوْرِ الأسْوَدِ».

[الطبراني]

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**Hadith 168 :**

Allah says to Paradise every day: Be good to those who dwell in you, and it increases in its goodness. The coolness which people feel at dawn comes from that (goodness).

*[Al-Tabarani]*

«يَقُولُ اللَّهُ تَعالَى كلَّ يوْم للْجَنَّةِ طِيبِـي لأهْلكِ فَتزْدادُ طِيباً فذلكَ البَرْدُ الذي يَجدُه النّاسُ سَحَراً مِنْ ذلِكَ».

[الطبراني]

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**Hadith 169 :**

Allah would say to the 'Ulama (religious scholars) on the Day of Judgement when He is seated on His Throne to judge His servants: I did not bestow My Knowledge and My Compassion upon you except that I intend to forgive you whatever you did. I do not trouble Myself in this regard.

*[Al-Tabarani]*

«يَقُولُ اللَّهُ تَعالَى لِلعُلماءِ يوْمَ القِيامةِ إذَا قَعدَ عَلى كرْسِيِّه لِقَضاءِ عبَادِه

إنّي لمْ أجْعلْ عِلْمي وحِلمِي فِيكمْ إلاَّ وَأنَا أريدُ أنْ أغْفِرَ لَكمْ عَلى ما كانَ مِنْكمْ وَلا أُبالِي».

[الطبراني]

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**Hadith 170 :**

Allah would say on the Day of Judgement: Where are My neighbours? The angels would say: Who are the ones who are worthy of being. Your neighbours? Allah would then say: Where are the reciters of the Qur'an and those who build mosques and pray in them?

*[Abu Na'im]*

«يَقُولُ اللَّهُ تَعالَى يوْمَ القِيَامةِ أيْنَ جيرَاني فَتقولُ المَلائكةُ مَنْ هَذا الَّذي يَنْبغي لهُ أنْ يُجاورَكَ؟ فيقولُ أيْنَ قُرَّاءُ القُرْآنِ وعُمّارُ المسَاجِد».

[أبو نعيم]

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**Hadith 171 :**

Allah would say on the Day of Judgement: O My loved ones, come near Me! The angels would say: Who are Your loved ones? Allah would say: The poor among the Muslims. (Following this) they will all draw near to him. Then Allah would say: I did not withdraw worldly things from you because of your insignificance in My sight. Therefore today I wish to increase My Munificence towards you, so wish now whatever you desire. Then Allah would order them to be taken to Paradise forty years before the rich.

*[Abu al-Shaykh]*

«يَقُولُ اللَّهُ يوْمَ القِيَامَةِ ادْنُوا مِنِّي أَحِبَّائِي فتَقُولُ المَلائِكةُ مَنْ أَحِبَّاؤُكَ؟ فيَقولُ فُقَراءُ المُسْلمينَ فيَدْنونَ مِنْهُ فيَقولُ أَمَّا إنِّي لمْ أَزْوِ الدُّنيَا عَنكم لِهَوانٍ كانَ بِكمْ عَليَّ وَلكِنْ أَرَدْتُ بذلِكَ أن أُضَعِّفَ لَكمْ كرَامَتي اليَوْمَ فتَمنَّوْا عَليَّ ما شِئتُم اليَوْمَ فيُؤمَرُ بهِمْ إلى الجَنَّةِ قبْلَ الأغْنِياءِ بأَرْبَعينَ خَريفاً».

[ابو الشيخ]

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**Hadith 172 :**

Allah says: Look at the visitors who have come to My House on pilgrimage; they have come to Me dishevelled and dust-laden!

*[Al-Hakim]*

«يَقُولُ اللَّهُ تَعالَى انْظُروا إلى زُوّارِ بَيْتي قَدْ جاءُوني شُعْثاً غُبْراً».

[الحاكم]

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**Hadith 173 :**

Allah would say on the Day of Judgement (to angels): Today, those assembled will know who are the recipients of Divine Munificence.

Someone said (to the Prophet): O Messenger of Allah! Who are these? The Prophet said: It is those who attend the assemblies of *dhikr* in mosques.

*[Ahmad b. Hanbal]*

«يَقُولُ اللَّهُ تَعالَى يَوْمَ القِيَامَةِ سَيَعْلَمُ أَهْلُ الجَمْعِ اليَوْمَ منْ أَهْلُ الكَرَمِ

قيلَ مَنْ أهْلُ الكَرَمِ يا رسولَ اللّهِ، قالَ أهْلُ مَجَالِسِ الذِّكْرِ في المَساجِدِ».

[أحمد بن حنبل]

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**Hadith 174 :**

Allah revealed to Adam: O Adam! Go on pilgrimage to this House (in Mecca) before something happens to you!

Adam said: O my Lord! What could happen to me?

Allah said: Something that you do not know, that is Death.

Adam said: What is Death?

Allah said: You will experience it.

Adam said: Whom shall I appoint as a successor in my Family?

Allah said: Offer it (i.e. the task) to the heavens, the earth and the mountains.

Adam offered it (the task) to the heavens and they declined, he offered it to the earth and it declined, and he offered it to the mountains and they declined (also). But Adam's son, who became the murderer of his brother, accepted it. So Adam left India and wherever he camped, he established villages and settlements after him until he arrived at Mecca. The angels received him and they said 'May peace be upon you, O Adam, and may your pilgrimage be accepted! This House, however, has been visited in pilgrimage two thousand years before you, and the House, at that time, was a ruby.

*[Al-Daylami]*

«أوْحَى اللَّهُ إلى آدمَ يا آدمُ أنْ حُجَّ هذا البيْتَ قَبْلَ أنْ يَحدُثَ عَلَيْكَ حَدَثٌ قالَ وَما يَحْدُث عَليَّ يا ربِّ؟ قالَ مَا لا تَدْري وَهُوَ المَوْتُ قالَ ومَا المَوْتُ؟ قالَ: سَوْفَ تَذوقُه قالَ: مَنْ أَسْتَخْلفُ في أهْلِي؟ قالَ: اعرِضْ ذلِكَ عَلى السَّمَواتِ والأَرْضِ والجِبالِ فعَرَضَ عَلى السَّمَواتِ فأبَتْ وَعلى الأرْضِ فَأبتْ وعَلى الجِبالِ فَأبتْ وَقبِلَهُ ابنُه قاتِلُ أخيهِ فخَرجَ آدمُ مِنَ الهِندِ حاجًّا فمَا نَزَل مَنزِلاً إلاّ حازَ عُمْراناً بَعْدَه وقُرًى حَتَّى قَدِمَ مَكة فاسْتَقْبَلَتْه المَلائكَةُ فَقالوا السَّلامُ عَليْكَ يَا آدمُ بَرّ حَجُّكَ أمَا إنَّهُ قَدْ حُجَّ هَذا البَيتُ قَبْلكَ بألْفَي عام والبيْتُ يوْمئذٍ ياقُوتَةٌ حَمْراءُ».

[الديلمي]

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**Hadith 175 :**

Allah revealed to Musa: O Musa, would you like Me to dwell with you in your house? Musa prostrated himself before Allah and said: O Lord, how could that be?

(Allah said:) O Musa, (P.B.U.H.) did you not know that I am the Companion of whoever remembers Me and wherever My servant looks for Me, will find Me?

*[Ibn Shahin]*

«أَوْحَى اللَّهُ لِمُوسَى يا مُوسَى أتُحبُّ أنْ أسْكُنَ مَعكَ بَيْتكَ فخرَّ للَّهُ ساجِداً ثمّ قالَ يا رَبِّ وكيفَ ذلِكَ؟ فَقالَ يا مُوسَى أمَا عَلمتَ أنِّي جَليسُ مَنْ ذَكرَني وَحيْثما التَمسَني عَبْدي وَجدنِي».

[ابن شاهين]

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**Hadith 176 :**

Allah revealed to Musa (P.B.U.H.) the following: In the community of Muhammad there are men who stand on every hill and valley loudly proclaiming the testimony that "There is no god but Allah", and the reward that I promise them is similar to the reward that is due to the Prophets.

*[Al-Daylami]*

«أَوْحى اللَّهُ إلى مُوسى إنّ في أمّةِ مُحمّدٍ لَرِجالاً يَقُومُونَ عَلى كلِّ شرَفٍ وَوادٍ يُنَادُونَ بشَهادَةِ أنْ لا إلَهَ إلاَّ اللَّهُ جَزاؤُهمْ عَلَيَّ جَزاءُ الأنْبياء».

[الديلمي]

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**Hadith 177 :**

Allah revealed to Musa (P.B.U.H.): O Musa, there are those among My servants who if they asked Me for Paradise in its entirety, I would give it to them. But (in this world) if they ask Me even for the case of the whip, I will not give it to them. That is not because of their insignificance in My Sight, but because I want to reserve for them My Generosity in the Hereafter, and I would protect them from the world as a shepherd protects his sheep from unwholesome pastures.

O Musa, I did not thrust the poor on the rich because My treasures were insufficient for them or because My Mercy did not encompass them. But I imposed on the wealth of the rich a share for the poor.

O Musa, If the rich respond promptly, I shall complete My favour upon them and I shall reward them tenfold in this world for one good deed. Musa, be for the poor a treasure, for the weak a fortress, for the seeker of help a protector. If you do so, I shall be your Companion

in times of hardship, your Source of Consolation in times of loneliness and I shall look after you night and day.

*[Ibn al-Najjar]*

«أَوْحى اللَّهُ إلَى مُوسَى يا مُوسَى إنّ مِنْ عِبادِي مَنْ لَوْ سَألَني الجَنَّة بحَذافِيرهَا لأعطَيْتُه ولوْ سَألَني غلافَ سَوْطٍ لمْ أعْطِهِ ليْسَ ذلكَ عنْ هَوانٍ له عَليّ ولكِنْ أُريدُ أنْ أدّخِرَ لهُ في الآخرَةِ مِنْ كرَامَتي وَأحْميهِ مِنَ الدُّنْيا كما يَحْمي الرّاعِي غنَمَه مِنْ مَراعِي السُّوءِ يا مُوسَى ما ألْجأتُ الفُقراءَ إلَى الأغْنياءِ إنّ خَزائِني ضاقتْ عَليْهِمْ وإنّ رَحمتي لمْ تَسعْهمْ وَلكِنْ فَرضْتُ للفُقرَاءِ في أمْوال الأغْنياءِ ما يَسعُهمْ أرَدْتُ أنْ أبْلُو الأغنِياء كيْفَ مُسارَعتُهمْ فِيما فَرضْتُ لِلْفُقراءِ في أموالِهِمْ يا مُوسَى إنْ فعَلوا ذلكَ أتْممتُ عَليهِمْ نِعْمتي وأضْعفْتُ لهمْ في الدُّنيا لِلوَاحدةِ عَشْرَ أمْثالِها يا مُوسَى كُنْ لِلفُقرَاءِ كَنزاً ولِلضّعيفِ حصْناً ولِلْمُستَجيرِ غَيْثاً أكُنْ لكَ في الشِّدّةِ صاحِباً وفي الوَحْدةِ أنيساً وأكْلؤُكَ في ليْلكَ ونهارِكَ».

[ابن النجار]

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**Hadith 178 :**

Allah revealed to Musa (P.B.U.H.): Remind them of My days. (Narrator adds): Allah's days are His favours.

*[Al-Bayhaqi]*

«أَوْحى اللَّهُ إلى مُوسَى أنْ ذَكِّرهمْ بأيّامِ اللّهِ وأيّامُه نِعَمُهُ».

[البيهقي]

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**Hadith 179 :**

Allah revealed to Musa (P.B.U.H.): Were it not for those who testified that there is no god but Allah, I would have imposed Hell on the people of the world. O Musa! Were it not for those who worship Me, I would not have given respite, even for the twinkling of an eye to those who disobey Me. O Musa, Whoever believes in Me, he is the noblest of creatures to Me!

O Musa, a word from an *'aqq* weighs as much as all the sand on earth. Musa asked: O Lord, who is an *'aqq?* Allah said: when a person says to his parents "No, I am not at your service".

*[Abu Na'im]*

«أوْحى اللَّهُ إلى مُوسى لوْلا مَنْ يَشْهدُ أنْ لا إلَه إلاَّ اللَّهَ لَسلَّطتُ جَهنَّم عَلى أهلِ الدُّنيا يا مُوسى لوْلا مَنْ يَعبُدني ما أمْهلْتُ مَنْ يَعْصيني طرْفَة عيْنٍ يا مُوسَى إنَّه مَنْ آمنَ بِـي فَهوَ أكْرَمُ الخَلْقِ عَليَّ يا مُوسَى إنَّ كلِمةً مِنَ العاقِّ تَزِنُ جميعَ رمالِ الأرْضِ قالَ مُوسَى يا ربِّ مَنِ العاقُّ قالَ إذَا قال لِوالدَيه لا لَبَّيْكَ».

[أبو نعيم]

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**Hadith 180 :**

Allah revealed to Musa (P.B.U.H.): O Musa, be content with a piece of barley bread with which you ward off your hunger, (be content with) a cloth with which you cover your nakedness and be patient with calamities.

If you see worldly things coming your way, say: *We belong to Allah and to Him we shall return.* It is a punishment which has been hastened into this world. If, however, you see worldly things turning away from you and poverty

coming towards you, then say: Welcome to the symbol of the pious!

*[Al-Daylami]*

«أوْحى اللَّهُ إلى مُوسَى يا مُوسَى ارْضَ بِكِسرةِ خُبْزٍ مِنْ شَعيرٍ تَسُدُّ بهَا جُوْعَكَ وخِرْقَة تُوارِي بها عَوْرتَكَ واصْبِرْ عَلى المُصيباتِ وَإذَا رَأيْتَ الدُّنيا مُقْبِلةً فَقُلْ إنَّا للَّهِ وَإنَّا إليْهِ راجِعُونَ عُقوبةٌ عُجِّلتْ في الدُّنيا وإذَا رَأيْتَ الدُّنيا مُدْبرَةً والفقْرَ مُقْبِلاً فَقلْ مَرْحَباً بِشِعارِ الصَّالِحينَ».

[الديلمي]

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**Hadith 181 :**

Allah revealed to Da'ud (P.B.U.H.): O Da'ud, a man will come on the Day of Judgement with his good deed like a putrid corpse at which dogs have gathered tearing it apart. Would you like to be one of those dogs and drag (the corpse) along with them?

O Da'ud, be a man of good speech and of modest dress. Be warned that one cannot have fame in this world and in the next!

*[Al-Daylami]*

«أوْحَى اللَّهُ إلى داوُدَ يا دَاوُدُ إنَّ العَبْدَ ليَأتي بالحَسنةِ يوْمَ القِيامة كمَثلِ جيفَةٍ اجْتَمعَتْ عَليْها الكِلابُ يجُرُّونهَا أفتُحِبُّ أنْ تكونَ كَلْباً مِنهُمْ فتجُرَّ مَعهمْ يا داوُد طَيِّب الْكلامَ وَليِّنِ اللِّباس وَالصِّيتُ في النّاس وَفي الآخرَةِ لا يَجْتَمعُ أبَداً».

[الديلمي]

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**Hadith 182 :**

Allah revealed to Da'ud (P.B.U.H.): O Da'ud, a man will bring his good deed on the Day of Judgement. I shall delegate the judgement of his own deed to him, with regard to Paradise.

Da'ud said: Who is this man?

Allah said: He is a believer who struggles for the needs of his faithful brother which he would like to accomplish, no matter whether they are accomplished or not.

*[Al-Khatib]*

«أوْحَى اللّهُ إلَى داوُدَ يا دَاوُد إنّ العَبْد لَيأتِي بالحسَنةِ يَوْمَ القِيامَةِ فَأحَكِّمَهُ بها في الجنّة قالَ دَاودُ يا رَبِّ وَمنْ هَذا العَبْدُ؟ قالَ مُؤمِنُ يَسْعى لأخيهِ المُؤمِنِ في حاجَتهِ يُحِبُّ قَضاءَها قُضِيتْ عَلى يَديْه أوْ لم تُقْضَ».

[الخطيب]

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**Hadith 183 :**

Allah revealed to Da'ud (P.B.U.H.): By My Power! If a man seeks My Protection, and does not seek it from any of My creatures, and I recognise this by his intention, then if all the heavens and earth and all therein conspire against him, I shall grant him a safe escape from this.

If a man seeks protection of a creature without Me and I recognise this by his intention, I shall sever all the means of escape before him and I shall deepen the ditch under his feet.

If any man obeys Me, I shall grant his request before he asks Me, I shall respond to him before he calls Me and I shall forgive him before he seeks My forgiveness.

*[Al-Daylami]*

«أوْحى اللَّهُ إلَى داوُدَ وعِزَّتي مَا مِنْ عبْدٍ يَعْتصمُ بـي دُونَ خَلْقي أعْرِفُ ذلِكَ منْ نيّتِه فتكيدُه السّمواتُ والأرْضُ بمَنْ فيهَا إلاَّ جَعَلْتُ لهُ مِنْ بَينِ ذلِكَ مخْرَجاً وَما مِنْ عَبْدٍ يَعْتَصِمُ بمَخْلوقٍ دُوني أعْرِفُ ذلِكَ مِنْ نِيَّتِهِ إلاَّ قَطّعْتُ أسْبابَ السَّماءِ بيْنَ يَدَيْهِ وأرْسَخْتُ الهَوِيّ مِنْ تحْتِ قَدَميهِ ومَا مِنْ عبْدٍ يطيعُني إلاَّ وَأنا مُعْطيهِ قَبْلَ أنْ يَسْألَني وَمُسْتجيب لهُ قبْلَ أنْ يَدْعوني وَغافِر لهُ قبْلَ أنْ يَسْتَغْفرَني».

[الديلمي]

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**Hadith 184 :**

Allah revealed to David: Tell the tyrants not to remember Me for I remember those who remember Me; and My remembrance of them shall be that I shall curse them.

*[Al-Daylami]*

«أوْحى اللَّهُ إلى داودَ أنْ قُلْ لِلظَّلَمَةِ لا يَذكُروني فإنِّي أذكُرُ مَنْ يَذكُرني وإنَّ ذِكْري إيّاهمْ أنْ ألْعَنَهمْ».

[الديلمي]

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**Hadith 185 :**

Allah revealed Da'ud (P.B.U.H.): O My friend, beautify your manners, even with the unbelievers; then you will enter Heaven with the righteous. I have already decreed:

"Whoever improves his manners I shall grant him the

Shade of My Throne, accommodate him in My Holy Sanctuary and bring him closer to My Presence".

*[Al-Hakim al-Tirmidhi]*

«أوْحى اللَّهُ إلى إبْراهيمَ يَا خَليلِي حَسِّنْ خُلقَكَ وَلوْ مَعَ الكُفّارِ تَدْخُلْ مَداخِلَ الأبرارِ فإنّ كلِمَتي سَبقَتْ لِمَنْ حَسَّنَ خُلقُه أنْ أظِلَّهُ في عرْشِي وأنْ أُسْكِنَه حَظيرَة قُدْسِي وَأنْ أُدنِيه مِنْ جِوَاري».

[الحكيم والترمذي]

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**Hadith 186 :**

Allah revealed to Abraham (P.B.U.H.): O Abraham, I am Omniscient and I love every erudite person.

*[Ibn Abd al-Barr]*

«أوْحى اللَّهُ إلى إبراهيمَ يا إبْراهيمُ إنِّي علِيم أُحِب كلَّ عَليم».

[ابن عبد البر]

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**Hadith 187 :**

Allah revealed to Jesus, (P.B.U.H.) son of Mary: O Jesus, counsel yourself with the benefit of My wisdom and if you benefit (from My Wisdom,) advise others. If not, stand before Me, ashamed.

*[Al-Daylami]*

«أوْحى اللَّهُ إلى عِيسى ابْنِ مَرْيم يَا عِيسَى عِظْ نَفسكَ بحِكْمَتي فإنِ انْتَفعْتَ فَعِظِ النَّاسَ وَإلاَّ فاسْتَحِ مِنِّي».

[الديلمي]

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**Hadith 188 :**

Allah revealed to Jesus (P.B.U.H.) in the New Testament: Tell people among the Israelites "Whoever fasts for My Pleasure, I shall give him good health and increase his reward for him.

*[Abu al-Shaykh and al-Daylami]*

«أَوْحى اللَّهُ إِلَى عِيسَى في الأنجيلِ أَنْ قُلْ لِلمَلإِ مِنْ بَني إِسْرَائيلَ إِنَّ مَنْ صام لِمَرْضاتي أَصْحَحْتُ لهُ جِسْمَهُ وَأَعْظَمْتُ لهُ أَجْرَه».

[أبو الشيخ والديلمي]

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**Hadith 189 :**

Allah revealed to one of the Prophets: Tell My righteous servants not to take Me for granted, for I shall apply My Justice to them and I shall punish them without being unjust. And tell My servants who are sinners not to despair of My Mercy, for there is no sin too grave for Me to forgive.

*[Abu Dharr]*

«أَوْحى اللَّهُ إلى نَبِيٍّ مِنَ الأنْبياءِ أَنْ قُلْ لِعبادِي الصِّدِّيقين أَنْ لا يَغْتَرُّوا بِي فإِنِّي أُقيمُ عَلَيْهِمْ عَدْلي وَقِسْطي أُعَذِّبُهمْ غيرَ ظالِمٍ وقُلْ لِعبادِي الخَطَّائينَ لا تَيأسوا مِنْ رَحمتي فإنَّه لا يَكْبرُ عَليَّ ذنْب أغْفِرُه».

[أبو ذر]

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**Hadith 190 :**

Allah revealed to Jesus (PBUH): Move from place to place so that you will not be recognised and therefore harmed. By My Might and Majesty, I shall indeed marry

you to a thousand houris and I shall give you a wedding banquet that will last four hundred years.

*[Ibn 'Asakir]*

«أَوْحى اللَّهُ إِلَى عِيسَى أنِ انْتَقِلْ مِنْ مكانٍ إلى مكانٍ لِئَلاَّ تُعْرفَ فَتُؤذَى فَوعِزَّتي وَجلالِي لأُزَوِّجنَّكَ أَلْفَ حَوْراءَ وَلأُوْلِمنَّ عَليْكَ أرْبَعَمائةِ عامٍ».

[أبو عساكر]

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**Hadith 191 :**

Allah revealed to one of the Prophets: Say to such and such a worshipper "As far as your ascetic piety is concerned, you have given early comfort to yourself (in this world); as far your devotion to Me, you have gained through me honour and glory".

Allah said to the worshipper: "What have you done in your obligations to Me?" He (the worshipper) said: O Lord, what are my obligations to you? Allah said: Did you declare hostility to an enemy on account of Me, and did you offer friendship to a friend on account of Me?

*[Abu Na'im]*

«أَوْحَى اللَّهُ إِلَى نَبِـيٍّ منَ الأنْبِياءِ أنْ قُلْ لِفُلانٍ العَابِدِ أمَّا زُهدُكَ في الدّنْيا فتَعجَّلتَ رَاحَة نَفْسكَ وَأمّا انْقِطاعُكَ إليَّ فتَعزَّزتَ بِـي فَماذَا عمِلْتَ فِيما لِي عَلَيْكَ قال يا ربِّ ومَا ذلِكَ عَليَّ قالَ هَلْ عاديتَ فِيَّ عَدُوًّا أوْ هلْ وَالَيْتَ فِيَّ وَلِيًّا».

[أبو نعيم]

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**Hadith 192 :**

Allah revealed to my brother 'Uzayr: O 'Uzayr[26]! If you suffer an affliction, do not complain about Me to My creatures! Indeed I have received many problems from you, yet I did not complain of you to My angels.

O 'Uzayr, disobey Me as much as you are able to bear My punishment! Ask Me for your needs only as much as you have performed your deeds for Me. But you will not escape from My grasp until you enter My Paradise!

'Uzayr was shaken and cried. Allah then revealed to him: Do not cry 'Uzayr, for if you disobey Me out of ignorance, I shall forgive you through My forbearance. I am Generous and I do not hasten to punish My servants. I am more Merciful than all those who show mercy.

*[Al-Daylami]*

«أَوْحى اللَّهُ إلى أخِي العُزَيْر يا عُزَيْر إنْ إصابتكَ مُصيبَة فَلا تَشْكُني إلَى خَلقي فَقَدْ أصابَني مِنكَ مَصائبُ كثيرَة فَلَمْ أشْكُكَ إلَى مَلائِكتي يَا عُزَيْرُ اعْصِني بقَدْرِ طاقَتِكَ على عَذابِي وَسلْني عنْ حَوائِجكَ عَلى مقْدارِ عمَلِكَ لِي وَلا تأمنَ مَكْري حَتى تَدْخُلَ جَنَّتي فاهْتَزَّ عُزَيْرُ يَبْكي فأوْحى اللَّهُ إليْه لَا تَبْكِ يا عُزَيْرُ فإنْ عصَيْتَني بجَهْلك غَفرْتُ لكَ بِحِلْمي لأنّي كريم لَا أُعَجِّلُ بالعُقوبَةِ عَلى عِبادِي وَأنَا أرْحَمُ الرّاحمينَ».

[الديلمي]

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**Hadith 193 :**

Allah revealed to the Two-horned One: By My Might and Majesty, I have not created a thing dearer to Me than

a good deed and I shall make for it a distinct sign.

If you see someone to whom I have endeared good deeds and the doing of them, and have endeared (him) to those who seek him, then you too should love him and befriend him, for I love and befriend him.

If you see someone to whom I have made the good deed hateful and made it hateful for people to look for him, then you too should hate him and do not befriend him, for he is the worst of those I have created.

*[Al-Daylami]*

«أوْحى اللَّهُ تَعالى إلى ذِي القَرْنيْنِ وعِزَّتي وَجلالِي مَا خَلقْتُ خَلْقاً أحَبُّ إليّ مِنَ المَعْروفِ وَسأجْعلُ لهُ عَلماً فَمنْ رَأيْتَه حَبّبْتُ إلَيه المَعْروفَ وَاصْطِناعَه وَحبّبْتُ إلى النّاسِ الطّلَبَ إليْهِ فَأحبَّهُ وتوَلَّهُ فإنِّي أحِبُّه وَأتوَلاّهُ وَمنْ رَأيتَه كَرَّهْتُ إليهِ المعْروفَ وَبَغَّضْتُ إلَى النَّاسِ الطّلبَ مِنهُ فَأبْغِضْهُ وَلا تَتولَّهُ فإنَّهُ مِنْ شرٍّ مَنْ خَلَقتُ».

[الديلمي]

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**Hadith 194 :**

Allah revealed to me (the Prophet): O brother of Messengers and brother of the Warners, warn your people:

1 Not to enter any of My Houses without sound hearts, truthful tongues, clean hands and sexual purity;

2 Not to enter any of My Houses if any of them owes something to any of My servants, for I shall curse him as long as he prays standing before Me, until he returns that which is due to its rightful owner.

When he does that, I shall be his hearing with which he hears, his sight with which he sees. He shall be one of

My friends and chosen ones, and he shall be My neighbour in Paradise along with Prophets, *Siddiqs* (faithful/ spenders in charity) and Martyrs.

*[Abu Na'im]*

«أَوْحى اللَّهُ إليَّ يَا أَخَا المُرْسَلينَ يا أَخَا المُنْذِرينَ أَنْذِرْ قَوْمَكَ أنْ لا يَدْخُلوا بيْتاً مِنْ بُيوتِي إلاَّ بقُلوبٍ سَليمةٍ وَأَلْسُنٍ صادِقةٍ وَأَيْدٍ نقيّةٍ وفُروجٍ طاهِرَةٍ وَلا يَدْخُلوا بَيْتاً مِنْ بُيوتِي ولأحدٍ مِنْ عِبادِي عِندَ أحدٍ مِنهمْ ظُلامَةٌ فَإنِّي أَلْعَنُه ما دَامَ قائِماً بَيْنَ يَدَيَّ يُصَلِّي حَتى يَرُدَّ تِلكَ الظُّلامَة إلَى أهْلِها فإذَا فعَلَ أكُون سَمْعَه الّذي يَسْمعُ بِهِ وأكُونُ بَصرَهُ الّذي يُبْصِرُ بِهِ وَيَكُون مِنْ أوْليائِي وَأصْفِيائِي وَيكونُ جَارِي مَع النَّبِيِّينَ والصِّدِّيقينَ والشُّهداء في الجَنّةِ».

[أبو نعيم]

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**Hadith 195 :**

Allah revealed to me words which entered my ear and became fixed in my heart.

I was ordered not to seek forgiveness for anyone who dies a polytheist.

Whoever gives from the excess of his wealth, this is good for him. Whoever holds it back, this is bad for him.

Allah will not blame anyone for keeping what is sufficient for his needs.

*[Ibn Jarir]*

«أَوْحى اللَّهُ إليَّ كلِماتٍ دَخلْنَ في أُذنِي وَوَقرْنَ في قَلبي أُمِرْتُ أنْ

لا أَسْتَغفِرَ لِمَنْ ماتَ مُشرِكاً ومنْ أعْطَى فَضْلَ مالِهِ فهُوَ خَيْرٌ لَهُ وَمنْ أمْسَكَ فهُوَ شرٌّ لهُ وَلا يَلومُ اللَّهُ عَلى كَفاف».

[ابن جرير]

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**Hadith 196 :**

It is written in the Gospel "As you give so shall you receive, and the measure with which you measure (for others) will be the measure for you".

*[Al-Daylami]*

«مَكْتُوب في الإنجيلِ كمَا تَدينُ تُدانُ وبالكَيْلِ الَّذي تَكِيلُ تَكْتالُ».

[الديلمي]

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**Hadith 197 :**

It is written in the Torah: "Anyone who has a daughter who reaches the age of twelve years and does not give her in marriage and she commits a sin, that sin will be on him (the father)".

*[Al-Bayhaqi]*

«مَكْتُوب في التَّوْراةِ مَنْ بَلغَتْ لهُ ابْنَة اثْنَتيْ عَشْرَةَ سَنةً فلَمْ يُزَوِّجُها فَأصابَتْ إثْماً فإثمُ ذلِكَ عَليْه».

[البيهقي]

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**Hadith 198 :**

It is written in the Torah: Whoever is pleased that his life will be long and his sustenance plentiful, let him do his duty to his kith and kin.

*[Al-Hakim]*

«مَكْتُوب في التَّوْراةِ مَنْ سَرَّهُ أنْ تَطُولَ حَياتُه ويُزادُ في رِزْقِه فَلْيَصِلْ رَحِمَهُ».

[الحاكم]

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**Hadith 199 :**

Da'ud (P.B.U.H.) said: O my Lord, what rights do You owe to your servants when they visit You in Your House?

Allah said: Every visitor has a right owed to him by the person visited. O Da'ud, it is their right which I owe that I should spare them misfortunes in the world and forgive them their sins when I meet them.

*[AlTabarani]*

«إنّ دَاوُدَ قالَ إلِهي مَا لِعِبادِكَ عَليكَ إذَا هُمْ زَارُوكَ في بَيْتِكَ قالَ إنّ لكلِّ زائرٍ حَقًّا عَلى المَزُور يا دَاوُد إنّ لهُمْ عَليَّ أنْ أعافِيهمْ في الدُّنْيا وأغفِرَ لهُمْ إذَا لَقيتُهمْ».

[الطبراني]

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**Hadith 200 :**

A man entered Paradise and saw his slave occupying a position higher than his, and said: O my Lord, my slave is occupying a position above mine!

Allah said: Yes, I rewarded him for his deeds and I rewarded you for yours.

*[Al-Tabarani]*

«إنّ عَبْداً دَخلَ الجنَّة فَرأى عَبْدَه فَوْقَ دَرجته فَقالَ يا ربِّ عَبْدِي فَوْقَ دَرجَتي قالَ نَعمْ جَزَيْتُه بِعَمله وَجزَيْتُكَ بِعَمَلِكَ».

[الطبراني]

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**Hadith 201 :**

The Ka'ba has a tongue and lips and it complained saying: O my Lord, my pilgrims and visitors have become few in number. Allah revealed: I am creating people, humble and eloquent, who will yearn for you as a dove yearns for her eggs.

*[Al-Tabarani]*

«إنّ لِلْكَعْبةِ لِساناً وَشفَتَيْنِ وَقَدِ اشْتكتْ فَقالَتْ يا رَبِّ قَلَّ عَوّادِي وَزُوّارِي فأوْحى اللَّهُ إنّي خالِق بَشراً خُشَّعاً سُجّعاً يَحِنُّونَ إلَيْكَ كما تَحِنُّ الحمَامةُ إلَى بَيْضِها»،

[الطبراني]

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**Hadith 202 :**

Jibreel said: O Muhammad, Allah would address me on the Day of Judgement and would say: O Jibreel, why do I see such and such a person amongst the people of Fire?

Jibreel would say: O my Lord, we did not find that person to have any good deeds that would benefit him today!

Allah would say: I hear him in the lower world

saying "O Hannan! (All-Merciful, O Mannan! (Bountiful)", so bring him forth and ask him: Is there a 'Hannan' and 'Mannan' besides Allah?

So I shall take him by his hand from among the people of Fire and put him into the rows of the People of Paradise.

*[Al-Hakim al-Tirmidhi]*

«قالَ جبريلُ يا مُحَمَّدُ إنّ اللّهَ يُخاطِبُني يوْمَ القِيامةِ فيقُولُ يا جِبْرِيلُ ما لِي أرَى فُلانَ بْنَ فُلانٍ في صُفوفِ أهْلِ النَّارِ فيقولُ يا ربِّ إنّا لمْ نجدْ لهُ حسَنةً يعُود عَليْهِ خيْرُها اليَوْمَ فيقُولُ اللّهُ إنِّي أسْمعُه في دَار الدُّنْيا يقولُ يا حَنّان يا مَنّانُ فَأْتِه فاسْألْهُ فيقولُ وهلْ مِنْ حَنّانٍ ومَنّانٍ غيْرُ اللّهِ عزَّ وَجلَّ فَآخُذُه بيَدِهِ مِنْ صُفوفِ أهْلِ النّارِ فَأَدْخِلهُ في صُفوفِ أهْلِ الجَنّةِ».

[الحكيم الترمذي]

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**Hadith 203 :**

Musa (P.B.U.H.) said: O my Lord, who among Your servants is the dearest to you? Allah said: One who has the power (to punish), yet forgives.

*[Al-Bayhaqi]*

«قالَ مُوسَى يا رَبِّ أيُّ عِبادكَ أعَزُّ عَليْكَ قالَ الّذي إذا قَدرَ عَفَى».

[البيهقي]

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**Hadith 204 :**

Musa (P.B.U.H.) said: O my Lord, teach me something by which I may remember You, and call You!

Allah said: O Musa, say *la ilaha illa Allah.*

Musa said: All of your servants say this.

Allah said: Say *la ilaha illa Allah.*

Musa said: O my Lord, there is no god but You, but I want something with which You favour me alone!

Allah said: O Musa, If all the seven heavens and those who inhabit them other then Me, and the seven earths were placed in one end of the Scales and *la ilaha illa Allah* was placed in the other, *la ilaha illa Allah* would weigh heavier than them!

*[Al-Nasa'i]*

«قالَ مُوسَى يا رَبِّ علِّمْني شَيَئاً أذكُرُكَ وأدعُوكَ بهِ قالَ يا مُوسَى قُلْ لاَ إلَهَ إلاَّ اللَّهُ قالَ يَارَبِّ كلُّ عِبادِكَ يقُولُ هَذا قالَ قُلْ لا إلَهَ إلاَّ اللَّهُ قالَ لا إلَـهَ إلاَّ أنْـتَ يـا رَبِّ إنَّمـا أريـدُ شَيئـاً تَخُصُّني بـه قـالَ يـا مُـوسَـى لَـوْ أنّ السّمَواتِ السّبْعَ وَعَامِرُهنّ غيْرِي والأرَضِينَ السَّبْعِ في كَفَّةٍ مالَتْ بهنّ لا إلَهَ إلاَّ اللَّهُ».

[النسائي]

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**Hadith 205 :**

Musa (P.B.U.H.) said: O my Lord, I wish to know who do You love from among Your servants so that I would love him!

Allah said: If you see a servant of Mine frequently engaged in remembering Me, it is I who have permitted him to do so and I love him. And if you see a servant of Mine who does not remember Me, again it is I who have prevented him from doing so, and I dislike him.

*[Al-Darqutni]*

«قالَ مُوسَى يا رَبِّ وددْتُ أنّي أعْلمُ مَنْ تُحِبُّ مِنْ عِبادَكَ فأحِبُّهُ قالَ إذَا رَأيْتَ عَبْدي يُكثِرُ ذِكْري فَأنَا أَذَنْتُ لهُ في ذلكَ وَأنَا أحِبُّه وَإذَا رَأيْتَ عَبْدي لا يَذْكُرني فَأنا حَجبْتُه عنْ ذلكَ وَأنَا أبْغُضُه».

[الدارقطني]

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**Hadith 206 :**

Musa (P.B.U.H.) said: O my Lord, how did Adam thank You?

Allah said: Adam knew that this (idea of thanking) is from Me and that is how he expressed his gratitude.

*[Al-Hakim al-Tirmidhi]*

«قالَ مُوسَى يا رَبِّ كيْفَ شَكرَكَ آدمُ قالَ عَلِمَ أنّ ذلك مِنّي فَكانَ ذلِكَ شُكْرَهُ».

[الحكيم]

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**Hadith 207 :**

Musa (P.B.U.H.) said to his lord: What is the reward for one who consoles a mother who has lost her child?

Allah said: I shall screen him with My shade on the day when there is no shade except Mine.

*[Ibn al-Sani and al-Daylami]*

«قالَ مُوسَى لِربِّهِ ما جَزَاءُ مَنْ عَزَّى الثَّكْلَى قالَ أُظِلُّه في ظِلّي يَوْمَ لا ظِلَّ إلاَّ ظِلِّي».

[ابن السني والديلمي]

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**Hadith 208 :**

Musa (P.B.U.H.) said: O my Lord: Are You near, so that I may whisper to You, or far, so that I may call out to You? I feel the beauty of Your Voice but I see You not! Where are You?

Allah said: I am Behind you and in front of you, on your right and on your left. O Musa, I am the Companion of My servant when he remembers Me! I am with him when he calls Me!

*[Al-Daylami]*

«قالَ مُوسَى: يا ربِّ أقَريبٌ أنْتَ فأناجِيكَ أمْ بَعيدٌ فأنادِيكَ فإنِّي أحِسُّ حُسْنَ صَوْتِكَ وَلا أرَاكَ فَأيْنَ أنتَ فقالَ تَعالَى أنَا خَلْفَكَ وَأمامَكَ وَعنْ يَمينِكَ وَعنْ شِمالِكَ يا مُوسَى أنَا جَليسُ عَبْدِي حِينَ يذكُرنِي وأنَا مَعهُ إذَا دَعانِي».

[الديلمي]

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**Hadith 209 :**

Musa (P.B.U.H.) said: O my Lord, You have shut the world to Your believing servants! Allah then opened for him one of the gates of Paradise and said: This is what I have prepared for them. Musa said: By Your Might and Majesty and the Height of Your position, if a man, both of whose hands and feet are cut, was dragged on his face, from the day he was created to the Day of Judgement, then this was his reward, he would feel that he had never experienced hard times.

Musa (P.B.U.H.) said: O my Lord, You have given the world to the unbelievers! Allah then opened fot him one of the gates of Hell and said: This is what I have laid in store for them. Musa said: O my Lord, by Your Might and Majesty, if you gave an unbeliever the world and all

that is in it, and he continued to enjoy it from the day of his creation to the Day of Judgement, and this was his destiny, he would feel that he has never seen any good thing (in life)!

*[Al-Darqutni and al-Daylami]*

«قالَ مُوسَى: يا رَبِّ إنَّكَ تُغْلِقُ عَلى عَبْدِكَ المُؤمِنِ الدُّنْيا فَفَتَحَ اللَّهُ لَهُ باباً مِنْ أبْوابِ الجَنَّةِ فَقالَ هَذا ما أعْدَدْتُ له قالَ: وعِزَّتِكَ وَجلالِكَ وارْتِفاعِ مَكانِكَ لوْ كانَ أقْطَعَ اليدَيْنِ والرِّجْلَيْنِ يُسْحَبُ عَلى وَجْهِهِ مُنْذُ خُلِقَ إلَى يَوْمِ القِيامَةِ ثمَّ كانَ هَذا مَصيرَه لَكَأنَّ لَمْ يرَ بَأساً قَطُّ ثمّ قالَ: يا رَبِّ إنَّكَ تُعْطي الكافِرَ الدُّنْيا فَفَتَحَ لهُ باباً مِنْ أبْوابِ النّارِ فَقالَ هَذا ما أعْدَدْتُ لهُ فَقالَ: يا رَبِّ وعِزَّتِكَ وَجلالِكَ لَوْ أعْطَيْتَهُ الدُّنْيا وَما فِيها وَلَمْ يَزَلْ في ذلِكَ مُنْذُ يَوْمِ خُلِقَ إلَى يَوْمِ القِيامَةِ ثمَّ كانَ هَذا مَصيرَهُ لَكَأنَّ لَمْ يَرَ خَيْراً قَطُّ».

[الدارقطني والديلمي]

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**Hadith 210 :**

Da'ud (P.B.U.H.) said: O my Lord, what do You owe to Your servants when they visit You, for every visitor has dues owed to him by the person visited?

Allah said: Da'ud, I owe them the preservation of good health in their worldly life and forgiveness for them when I meet them.

*[Al-Tabarani]*

«قالَ داوُدَ: يا رَبِّ ما حَقُّ عِبادِك عَليكَ إذَا هُمْ زَارُوكَ فإنّ لِكلِّ زَائرٍ عَلى المَزُورِ حَقًّا قالَ: يا دَاوُد فإنّ لهُمْ عَلَيَّ أنْ أعافِيهِمْ في دُنْياهُمْ وَأغْفِرَ لهُمْ إذا لَقيتُهمْ».

[الطبراني]

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**Hadith 211 :**

Da'ud (P.B.U.H.) said: O my Allah, what is the reward for one who escorts a funeral, seeking Your pleasure? Allah said: His reward is that My angels will escort him and will pray for his soul among the souls.

Da'ud said: What is the reward for one who consoles a grieving person, seeking Your pleasure? Allah said: His reward is that I shall clothe him with a garment of righteousness and with that garment I shall screen him from the Fire and admit him to Paradise.

Da'ud said: What is the reward for one who takes care of an orphan or a widow, seeking Your pleasure? Allah said: His reward is that I shall shade him on the Day of Judgement when there is no shade except Mine.

Da'ud said: What is the reward for one whose tears flowed down his cheeks out of awe of You? Allah said: His reward is that I shall save his face from the scorch of the Fire, and I shall save him from the Great Terror on the Day of Judgement.

*[Ibn 'Asakir]*

«قالَ دَاوُد إلَهي ما جزاءُ مَنْ شَيَّعَ مَيِّتاً إلَى قَبْرِه ابْتِغاءَ مَرْضَاتِكَ قالَ: جَزاؤهُ أنْ تُشَيِّعه مَلائِكتي فَتُصلِّي عَلى رُوحهِ في الأرْواحِ قالَ: اللَّهمَّ فمَا جَزاءُ مَنْ يُعزِّي حَزيناً ابْتِغاءَ مَرْضَاتِكَ قالَ: جَزاؤهُ أنْ أُلْبِسَه لِبَاسَ التَّقوَى وَأسْتُرَهُ بهِ مِنَ النَّارِ فأُدْخِلهُ الجَنَّة قالَ: اللَّهُمَّ ما جَزاءُ مَنْ عالَ يتيماً أوْ أرْملةً ابْتِغَاءَ مَرْضاتِكَ قالَ: جزاؤهُ أنْ أظِلَّهُ يوْمَ القيامَةِ يوْمَ لا ظِلَّ إلاَّ ظِلِّي قالَ: اللَّهمَّ فمَا جَزاءُ مَنْ سَالَتْ دُموعُه عَلى وَجْنَتَيْهِ مِنْ مخَافَتكَ قالَ: جَزاؤهُ أنْ أقِيَ وَجْهَهُ لَفْحَ جَهنَّمَ وَأُوقيهِ يوْمَ القِيامةِ الفَزَعَ الأكْبَرَ».

[ابن عساكر]

**Hadith 212 :**

Da'ud said in one of his addresses to his Lord: O my Lord, who of Your servants is the dearest to You, so that I may love him with Your love? Allah said: David, the dearest of My servants to Me is one whose heart is pure and whose palms are clean, who does not bring harm to a person and does not move around spreading slander. The mountains may move, but he does not move (from his love for Me). He loves Me and loves all those who love Me and endears Me to My servants.

Da'ud said: O my Lord, You know that I love You and I love all those who love You, but how may I endear You to Your servants? Allah said: Remind them of My favours, My trials and My anger. O David, any of My servants who helped an oppressed person and walked with him in his oppressed state, I steady his feet on the Day when other feet are unsteady.

*[Al-Bayhaqi]*

«قالَ داوُد فِيما يُخاطِبُ ربَّه: يا رَبِّ أيُّ عِبادكَ أحبُّ إليْكَ أحِبُّه بحُبِّكَ قالَ: يا داوُد أحبُّ عِبادِي إليَّ تَقيُّ القلْب نَقي الكفَّيْنِ لا يأتِي إلى أحدٍ سُوءاً وَلا يمشي بالنَّميمةِ تَزولُ الجبالُ وَلا يزُولُ أحَبَّني وَأحبَّ مَنْ يُحبُّني وَحبَّبني إلَى عِبادِي قالَ: يا رَبِّ إنَّكَ لتَعْلمُ أنِّي أحِبُّكَ وأحِبُّ مَنْ يُحبُّكَ فكيْفَ أحْبِبْكَ إلى عِبادِكَ فقالَ: ذَكِّرْهمْ بآلائِي وَبلائِي وَنقْمائِي يا داوُد إنَّه ليْسَ مِنْ عَبْدٍ يُعينُ مَظْلوماً أوْ يَمْشي مَعَه في مَظْلمَتهِ إلاَّ أثْبَتُّ قَدميْهِ يوْمَ تَزُولُ الأقْدامُ».

[البيهقي]

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**Hadith 213 :**

Iblis said: O my Lord, You have determined sustenance for every creature, what then is my sustenance?

Allah said: (Your sustenance is) that on which My name has not been invoked.

*[Abu al-Shaykh]*

«قالَ إبْليسُ: يا رَبِّ كلُّ خَلْقِكَ قَدْ سَبَّبْتَ رِزْقَهمْ فمَا رِزْقي قالَ: ما لَمْ يُذْكَرْ اسْمِي عَلَيْهِ».

[أبو الشيخ]

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**Hadith 214 :**

Iblis said: O my Lord, You sent down Adam and You knew that there shall be a Book and there shall be Messengers! So what is the Book and who are the Messengers?

Allah said: The Messengers are the angels and the Prophets from among themselves and the Books are the Torah, the Gospel, the Psalms, and the Criterion (the Qur'an).

Iblis said: Then what is my book?

Allah said: Your book is the tattoo, your reading is poetry, your messengers are soothsayers, your food is that on which Allah's name is not invoked and your drink is every intoxicant. Your truth is a lie, your house is the bath-house, your snare is women, your caller to prayer is the flute and your mosque is the market place.

*[Al-Tabarani]*

قالَ إبْليسُ: يا رَبِّ أهْبطْتَ آدمَ وَقدْ عَلمْتَ أنّه سَيكونُ كتابٌ وَرسُلٌ

فمَا كِتابُهمْ ورسُلُهمْ قالَ: رسُلُهمْ الملائِكةُ والنَّبِيُّونَ مِنهُمْ وكُتُبُهمْ التّوْراة والإنجيلُ والزّبورُ والفُرْقانُ قالَ: فمَا كِتابِي قالَ: كِتابُكَ الوَشْمُ وقراءتُكَ الشِّعْرُ ورسُلكَ الكهَنَةُ وَطعامُكَ ما لَمْ يُذْكَرِ اسمُ اللَّهِ عَليْهِ وَشرابُكَ كلُّ مُسْكرٍ وصدْقُك الكذِبُ وبيْتُك الحَمّامُ ومَصايدُكَ النِّسَاءُ وَمؤذِّنُكَ المِزمارُ ومَسْجدُكَ الأسْواقُ».

[الطبراني]

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**Hadith 215 :**

Iblis said to his Lord: By Your Might and Majesty, I shall continue to beguile mankind as long as their souls dwell in them.

His Lord said to him: By My Might and Majesty, I shall continue to forgive them as long as they seek My forgiveness.

*[Abu Na'im]*

«قالَ إبْليسُ لربِّه: بعِزّتِكَ وجلالِكَ لا أبْرَحُ أغْوِي بَني آدمَ ما دامتِ الأرْواحُ فيهمْ فقالَ له ربُّه: بعِزَّتي وَجلالِي لا أبْرحُ أغْفِرَ لهمْ ما اسْتَغْفَروني».

[أبو نعيم]

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**Hadith 216 :**

The Israelites said to Musa (PBUH): Does your Lord pray? Musa said: Fear Allah, O Sons of Israel!

Allah said: O Musa! What did your people say? Musa

said: O my Lord, You already know! They said: Does your Lord pray?

Allah said: Tell them My prayer for My servants is that My Mercy should precede My Anger. If it were not so, I would have destroyed them.

*[Ibn 'Asakir]*

«قالَتْ بَنُو إسرائِيلَ لمُوسَى عليْهِ السّلامُ: هَلْ يُصلِّي ربّكَ فقالَ مُوسَى: اتَّقوا اللَّهَ يا بَني إسرائيلَ فقالَ اللَّهُ: يا موسى ماذا قالَ لكَ قوْمُكَ؟ قالَ: يا رَبِّ ما قَدْ عَلِمْتَ قالوا: هلْ يُصلِّي ربّك قالَ: فَأخبرْهمْ إنّ صَلاتِي عَلى عِبادِي أنْ تَسْبِقَ رحْمَتِي غَضبي لوْلا ذلكَ أهْلكْتُهُمْ».

[ابن عساكر]

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**Hadith 217 :**

Angels said: O Lord! There is a servant who wants to commit evil even though he is aware of it. Allah said: Watch him, if he commits evil, write it (as a deed) against him as of equal value. And if he leaves it, write it as a good deed for he left it on account of Me.

*[Ahmad b. Hanbal]*

«قالت الملائكةُ: يا رَبِّ ذلكَ عبْدٌ يُريدُ أنْ يَعمَلَ سيِّئةً وهُوَ أبصَرُ بهِ قالَ: ارْقُبوهُ فإنْ عملَها فاكْتُبوها لهُ بمِثلِها وإنْ ترَكَها فاكْتُبوها حَسنةً إنَّما ترَكَها مِنْ جَرَّائي».

[أحمد بن حنبل]

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**Hadith 218 :**

There was a man among the people before you who had a wound and lost patience, so he took a knife and cut his hand. His blood continued flowing until he died.

Allah said: My servant has hurriedly taken his own life before Me. Therefore, I have forbidden Paradise to him.

*[Bukhari and Muslim]*

«كانَ فِيمَنْ كانَ قبْلَكمْ رجُلٌ بهِ جَرْحٌ فجَزِعَ فأخَذَ سِكِّيناً فحَزَّ بها يَده فمَا رَقَا الدَّمُ حتّى ماتَ قالَ تعالَى: بادَرني عبْدي بنَفْسِه فحَرَّمتُ عَلَيْهِ الجنَّة».

[البخاري ومسلم]

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**Hadith 219 :**

There were two men in the tribe of Israel who were like brothers to each other. One of them was a sinful man and the other diligent in worship. The diligent person never ceased to tell the other, at seeing him in sin, to abstain from it. One day he saw him in a sinful state and said to him "Abstain".

And the other said: Leave me alone with my Lord! Have you been sent to keep watch over me?

He said: By Allah, He will not forgive you, or He will not let you enter Paradise.

Then they both died and assembled before the Lord of the Universe. The Lord said to the one diligent in prayer: Do you presume to know all about Me? Do you have power over things that are in My Power? Allah then said to the sinful person: Go and enter Paradise through

My Mercy! And said (to the angels) for the other: Take him to the Fire!

*[Ahmad b. Hanbal]*

«كانَ رجُلانِ في بني إسرائيلَ مُتواخِيانِ وكانَ أحدُهمَا مُذنِبٌ والآخرُ مُجْتهدٌ في العبادة وكانَ لا يزالُ المُجْتهدُ يَرى الآخرَ على الذّنبِ فيَقُولُ أقصِر فوَجدهُ يوماً على ذنْبٍ فقالَ له: اقْصِرْ فقالَ: خلِّني وربِّي أبُعِثْتَ عليَّ رقيباً» فقالَ: واللَّهُ لا يَغْفرُ اللَّهُ لكَ أوْ لا يُدْخِلْكَ اللَّهُ الجنَّة فقُبِضَ روحُهُما فاجْتمَعا عندَ ربِّ العالَمينَ فقالَ لهدا المُجْتهِدِ: أكُنْتَ بي عالِماً أوْ كُنتَ علَى ما في يَديَّ قادِراً، وقال لِلمُذنبِ: اذْهبْ فادْخُلِ الجنَّة برَحمتي وقالَ للآخَر: اذْهبُوا بهِ إلَى النَّارِ».

[أحمد بن حنبل]

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**Hadith 220 :**

When the Spirit was breathed into Adam, it moved to and fro and flew up until it reached his head. He sneezed and said: Praise be to Allah, the Lord of the Universe! And Allah said: May Allah have Mercy on you.[27]

*[Ibn Haban and al-Hakim]*

«لمَّا نُفخَ في آدمَ الرُّوحُ مارَتْ وطارَتْ فصارَتْ في رأسِه فعَطسَ فقالَ: الحَمْدُ للَّهِ ربِّ العالمينَ فقال اللَّهُ عزَّ وجلَّ يرحَمُكَ اللَّهُ».

[ابن حبان والحكيم]

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**Hadith 221 :**

(The Prophet said to his Companions:) When your

brothers died at Uhud, Allah manifested their spirits in green birds which descended upon the rivers of Paradise eating of its fruit and taking refuge in the lanterns of gold suspended under the Shade of the Throne.

When these spirits found their places of eating, drinking and resting to be wholesome and good, they said: Who can convey to our brothers on our behalf that we are alive in Heaven where we are given sustenance, so that they will not lose interest in Jihad and not to be faint-hearted about engaging in battle. Allah said: I shall convey (this) to them on your behalf.

*[Abu Da'ud and Ahmad b. Hanbal]*

«لمَّا أُصِيبَ إخْوانُكم بأُحُدٍ جعَلَ اللّهُ أرْواحهُمْ في طَيْرٍ خُضْرٍ تَرِدُ أنهارَ الجنّةِ تأكُلُ مِنْ ثمارِها وَتأوِي إلَى قنادِيلَ مِنْ ذهبٍ مُعلَّقةٍ في ظِلِّ العرْشِ فلمَّا وجَدُوا طِيبَ مَأكَلِهِمْ وَمشْرَبهِمْ وَمقيلِهِمْ قالوا: مَنْ يبلِّغْ إخْوانَنا عنَّا أنّا أحْياءُ في الجنَّةِ نُرْزقُ لئلاَّ يَزْهدوا في الجِهادِ وَلا يَنكلوا عنِ الحرْبِ فقال الله تَعالَى: أنَا أبَلِّغهمْ عنكمْ».

[أبو داود وأحمد بن حنبل]

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**Hadith 222 :**

When Allah created intelligence, He said to it: Come forward! And it came forward. He said to it: Move back! And it moved back. Allah said: I have not created any creature that is dearer to Me than you. On account of you I shall take, and on account of you I shall give.

*[Al-Tabarani]*

«لمَّا خلَقَ الله العقْلَ قالَ له أقْبِلْ فَأقبَلَ ثمَّ قالَ له أدْبِرْ فَأدْبرَ قالَ:

ما خَلَقْتُ خَلْقاً أَحَبَّ إليَّ مِنكَ بكَ آخُذ وبِكَ أعْطي».

[الطبراني]

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**Hadith 223 :**

On the Day of Judgement an unopened book will be brought forward and placed before Allah. Allah would say: Throw it (into the Fire)! The angels would say: By Your Might! We only see good (in it)! Allah would say: This (i.e. the good deed that you see in it) was not done for My sake. Any deed that is not done for My sake, I do not accept.

*[Al-Bazar and al-Tabarani]*

«يـؤتَـى يـومَ القِيَـامَـةِ بصحُـفٍ مُختَّمـةٍ فَتُنْصـب بيْـن يَـدَي الله تَعـالَـى فَيَقول الله القُوا هذه، فَتَقُولُ الملائكةُ وعزّتِكَ ما رأينا إلاَّ خيراً، فيقولُ اللَّهُ إنَّ هَذَا كانَ لِغَيرِ وَجْهِي وإنِّي لا أقْبَلُ إلاَّ ما ابْتُغِيَ بهِ وَجْهي».

[الطبراني]

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**Hadith 224 :**

A caller will call out from the heart of the Throne on the Day of Judgement, O Community of Muhammad! Allah says: Whatever you owed Me I have granted it to you. What remains are the consequences (of your deeds done to each other), you grant these to each other and enter Paradise with My Mercy.

*[Ibrahim al-Maqri]*

«يُنادِي المُنادِي مِنْ بُطْنانِ العرْشِ يوْمَ القيامةِ يا أمَّة محمَّدٍ إنّ اللَّهَ

تعالَى يقولُ ما كانَ لِي قِبَلكمْ فقَدْ وَهبْتُه لكمْ وَبقِيتَ التَّبعاتُ فتَوَاهبُوا وَادْخُلوا الجنَّة برحْمتي».

[إبراهيم المقري]

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**Hadith 225 :**

A caller will call out: O people of Unity, forgive each other and I shall reward (you)!.

*[Al-Tabarani]*

«يُنـادِي المُنـادِي يـا أهْـلَ التَّـوْحيـدِ لِيَعْفُـو بعْضُكـمْ عـنْ بَعْـضٍ وَعلـيَّ الثَّوابُ».

[الطبراني]

# NOTES

* The Prophet Muhammad's name would almost always be followed in our translation by a traditional invocation in Arabic which means ``May Peace and Blessings of Allah be Upon Him". For other Prophets it is customary to use the acronym of P.B.U.H.

1 This Hadith emphasizes that the final judgement on whether a man will be forgiven and saved belongs to God alone. There is a warning of serious consequences for a man who abrogates to himself what is essentially a divine prerogative.

2 A muslim is encouraged to sleep early and wake up before dawn for prayer and meditation. Through prayers in those early hours before dawn, when total silence prevails, man comes spiritually closer to God and God comes closer to him.

3 Sha'ban is the 8th month of the Islamic Lunar Calendar and immediately precedes the holy month of Ramadan. The night of the 14th of Sha'ban is regarded as a special night for prayer and supplication.

4 It is a universal fact that a righteous person is loved by all. According to this Hadith, the Universal love for the righteous is divinely inspired. In the same manner, evil life is universally condemned.

5 On the question of the freedom of human will and total predeterminism, the Orthodox Islamic position is finely poised between the two extremes. This position is supported by the Qur'an.

6 The word RAHIM meaning womb and the RAHMAN meaning The Most Merciful are from the same root RHM. In both the Qur'an and Hadith there is a considerable emphasis on maintaining relationships established by the womb. The closest in this regard is one's duty to his parent, the offspring and then to brothers and sisters etc.

7 Rak'a is a full set of postures in an Islamic form of prayer. It consists of standing straight with arms folded, then bowing once and finally prostrating twice, with recitation of the Qur'an and

glorification of God's name during these postures. A set of prayer would consist of at least two such rak'as.

8 This Hadith demonstrates the spiritual benefits for a person in attaching himself to the environment of the mosque. The pleasure of Allah is the highest spiritual benefit for the worshipper.

9 According to the commentators of Hadith, this Hadith points to human conflict between compassion and jealousy. This conflict would manifest itself on the Day of Judgement also on the question of the due reward for a person who dies as a result of a plague (or other similar tragedy). As the Hadith shows God opts for compassion.

10 The Hadith does not give license to kill in the name of God. The right to take life is vested in appropriate judicial authorities as part of their administration of justice. Taking of life for other than justice is tantamount to killing for other than God.

11 The insertion of the phrase 'Allah knows best' shows that since God knew directly what the Prophet had said, He did not **need** to send Gabriel to find out what he have said. This is a usual device in the Hadith narratives to highlight what has been said.

12 Hadith refers to the story of Moses in the Qur'an when he is guided by the highly mystical figure of Khidr (Peace be upon him) into the mysteries of things. see. Q. 18:60-82.

13 Committing suicide is a cardinal sin in Islam.

14 Most commentators are of the view that the word AHRUF means dialects of Arabic as spoken by the major tribes in Arabia. The purpose of the permission was to facilitate Qur'an's reading by Arabs of most tribes at the time of the Prophet and for sometime afterwards. During the reign of Caliph Uthman, however, the reading of the Qur'an in accordance with the dialect of Qureish became the official policy in order to avoid confusion. It is this version that has survived to this day.

15 This Hadith highlights in a dramatic form the importance attached in Islam to sincerity of intention. One cannot expect spiritual benefits in terms of rewards in the Hereafter, if one's motives were selfish.

16 Mankind has not lived up to the moral imperatives communicated to them through their respective Prophets. Those who do are hardly one in a thousand in number. The Prophet Muhammad comes with fresh revelation and a new hope for mankind. It is the Prophet's hope, therefore, that the new community of the faithful will now show a greater awareness of their responsibility to respond to God's message and be saved.

17 Abraham's father did not believe in One God. His fate therefore on the Day of Judgement, despite his relationship to Abraham, would not be different from the fate of other unbelievers.

18 Malik is the title for the Head of the Keepers in Hell. The severity and eternity of punishment described in this Hadith is counterbalanced by other Hadith according to which, with God's overwhelming Mercy, "Surely a time will come over Hell when its gates shall be blown by wind, there shall be none in it, and this shall be after they have remained therein for many years". (Jami' al-Bayan fi Tafsir al-Qur'an by Ibn Jarir al-Tabari as quoted by Maulana Muhammad Ali in Religion of Islam p. 314).

19 Quraish was the dominant tribe of Mecca and to which the Prophet Muhammad (ﷺ) belonged. Ansar were the people of Medina who accepted Muhammad (ﷺ) as the Messenger of Allah, invited him along with his small community of followers to migrate to their city and, most of all, helped him in the accomplishment of his mission. The word Ansar means helpers.

20 These are the verses of the Opening Chapter (al-Fatiha) of the Qur'an.

21 Firdaus is a higher station in Heaven.

22 See comments on Hadith 33 of Section 1 for the Orthodox Islamic view of Free Will and Predetermination.

23 This Hadith is a warning to anyone who acquires the virtue of patience and perseverance and then boastfully considers himself better than the Prophet Jonah who was chided in the Qur'an for losing patience with his people and in the belly of the whale. See Qur'an 68.48.

24 This Hadith elaborates the verse of the Qur'an "We did indeed offer the Trust to the heavens and the earth and the mountains, but they refused to undertake it" Qur'an 33.72.

25 God's command KUN has an aspect of immediacy in His act of creation, whereas the pronuncioation of KUN by a human tongue involves a time sequence of *kaf* before *nun*.

26 According to Baidawi's commentary on the Qur'an, a sect of the Jews believed in 'Uzair (Ezra) to be son of God. See Yusuf Ali's Translation and Commentary, note no. 1283 in Qur'an 9.30.

27 It Is a recommended practice for Muslims that when one of then sneezes, he says "Praise be to Allah", and those with him respond by saying "May Allah have mercy on you".

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